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THE FIRST PART of Essayes.

By Sir *William* Cornewallys the yonger, Knight.

Printed by I. H. for Edmund Mattes, *at the signe of the* Hand and Plough in Fleetstreet. 1606.

The Heads:

1 OF Resolution.
2 Of Aduise.
3 Of Patience.
4 Of Suspition.
5 Of Loue.
6 Of Friendship and factions.
7 Of Aemulation.
8 Of Prayse and Glorie.
9 Of Entertainement.
10 Of Ambition.
11 Of Discourse.
12 Of Censuring.
13 Of Iests and Iesters.
14 Of Youth.
15 Of the obseruation and vse of things.
16 Of Obliuion.
17 Of Discontentments.
18 Of Sleepe.
19 Of life, and the fashions of life.
20 Of Imitation.
21 Of Behauiour.
22 Of Alehouses.
23 Of Affection.
24 Of Fantasticknesse.
25 Of Fame.

FINIS.

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To the Right Vertuous, and most Honorable Ladies, *the Ladie Sara Hastings, the* Lady *Theodosia Dudley,* the Ladie Mary Wingfield, and the Ladie Marie Dyer,

RIght *Noble Ladies.*

Although I know that worthie Knight, the Author of these Essayes, hateth nothing more then comming in publicke; yet many Copies of them being bestowed, by often transcription (as it many times happeneth) they might haue beene by a mercenarie hand fowly corrupted and altered in sence: and both in his absence and mine, deliuered to some Printer, who to make present

gaine, would haue publiſhed them vn-
poliſhed, & deformed without any cor-
rection: to preuẽt which, hauing in my
hands a perfect Copie, and being in-
wardly priuate with his priuateſt con-
ceits, I thought it better to diuulge thẽ,
then to aduenture that hazard. To co-
uer this preſumption, I haue made your
Ladiſhips partners in the patronage,
becauſe I am ſure howſoeuer hee ſhall
diſlike the publiſhing, yet it ſhall pleaſe
him that your Ladiſhips names are ho-
nored in the forefront of his writings. I
know alſo, that if himſelfe could haue
bin perſuaded to make thẽ thus vulgar,
out of his own choiſe, to your La. they
had bin directed, of whoſe vertues I
haue heard his own tongue vtter ſuch
worthy praiſes, that I doubt not but his
heart (which alwaies agreeth with his
tongue) & all his other powers, are &

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ſhall euer be conſecrated to your Ladi-ſhips ſeruice. The work of it ſelf being vertuous, it cannot but be gratious to your Ladiſhips: for in this backward age (too much declining from vertue) who are more fit to protect & defend her then your Ladiſhips, who are ſo neerely allied to vertue, that ſhe hath choſen you for her Temple, therein in-ſhrined her ſelf, & in you only deſireth to be adored. Your Ladiſhips are neerly conioyned in bloud, three of you being ſiſters by nature, the 4 by loue: but that coniunctiõ is nothing ſo noble (although very noble) as that ſweet cõbination of your ſpirits, which are all ſo deuoted to good, that though there be a quaternity of your perſons, yet thoſe perſons are ſo guided by thoſe angel-like ſpirits, that they make vp a delightful harmony, a ſoule-rauiſhing muſick, & a moſt plea-

ſing & perfect Simpathy of affections. If then your Ladiſhips ſhall patronize theſe Eſſayes, what venemous tongues ſhall dare to infect them? If you like, who will diſlike them? what you allow, nothing but Enuie, Detraction, and Ignorance will diſallow, whoſe infectious breaths ſhall be ſo purified by the precious Balme of your Vertues, that all ſhall ſodainly diſſolue into the ſweet Ayre of Applauſe. They are now (Honorable Ladies) your owne, being freely giuen to your Ladiſhips by the true hearted affection of their Author, and by the hands of

Your Ladiſhips moſt humbly deuoted.

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Essay. 1.

Of Resolution.

THe world is a booke: the wordes and actions of men Commentaries vpon that volume: The former like manuscriptes priuate: the latter common, like things printed.

None rightly vnderstand this Authour: most goe contrary: Some few according to probalitie: but the worst of all is, the vnsetled opinion, whose continuall alteration makes him vnprofitable to himselfe, and to others. So much haue I hated this giddy vnconstantnesse, as I haue bin content to take knowledge of meane Resolutions, and to preferre them before the other; yea to

to pittie & admire them both together, and to end the viewing that obiect with allowing the vertue of the Iewel, if it had beene well set. Truly I neede no other example then myne owne life, which endured continuall troubles, while youth and folly gouerned my barke in the sea of chaunges. I still contradicted my selfe, attempted nothing, but a languishing wearinesse possessed me before the ende: but it was no matter, so vnworthy were those thoughts, and intents, as they were worthy of an vntimely death, and to be interred in the mire of Irresolution. In the end I found my selfe: I and my soule vndertooke to guide me into a more wholesome aire: I dare not say she hath kept promise really, but it was my owne fault, yet in part she hath Her motions, my own memory and bookes haue done something: these last I am much bound too, especially to *Seneca* and *Plato*, who haue gotten this

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this power ouer me, (though they ſeldome make me do well,) they oft time make me thinke well: they ſo wholly poſſeſſe me, as I ſometimes reſolue to meditate on nothing vnder *Socrates* Apologie.

Me thinkes I am ſtrong, and able to encounter any affection, but hardly haue my thoughts made an ende of this gallant diſcourſe, but in comes a wife, or a friend, at whoſe ſight my Armour of defence is broken, and I could weepe with them, or be content to laugh at their triuiall ſports. After which I come again to ſee my promiſe broken, that challenge in colde bloud makes me deſperate, that were it not for the comfort of my youth, which gētly giues me time, I ſhould ſurely puniſh my inconſtancie with great rygour.

Thus it is with me yet, & I am afraid of worſe, by cōparing what power theſe gētle diſturbāces haue ouer me: I am afraid

griefes & calamities would ouerthrow me: nay, I will not be affraid (ſince it is truth) to confeſſe, that I am more troubled to thinke Diſaſters ſhould trouble me, then of themſelues: yet I am ſometimes perſwaded not to miſtruſt my ſelfe, ſince I haue already taſted ſome ſtore of croſſes; but they are nothing, no not preparatiues to that I may feele. Not leauing theſe thoughts thus, I beginne to ſearch into the inuentory of my thinges eſteemed, and I find not that I haue cauſe to loue any thing ſo preciouſly: I haue a wife, and a very good one, I loue her according to her deſerts; but ſhould ſhee fall into any thing except diſhoneſtie (which her vertue I know will defend her from) I wold not weepe if I could chooſe, nor do aany thing more then ſtand the ſurer vpon my guard to reſiſt fortune: for welth and her *Appendices I* know them not, nor did I long for them euer, but to

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keepe mee from baſeneſſe, and to exerciſe Charity. For my parents I owe them voluntarily that, which the lawes of God, and of Nature exact of all men, I doo it without Hypocriſie, or feare: yet ſhould they looſe their wealth, or their liues, I would neither teare my haire, nor melt into womaniſh exclamations. No, I know the reuolutions of the worlde, they are not ſtraunge to mee:

Omnia tẽpus edax depaſcitur, omnia carpit
Nil ſinit eſſe diu.

I thinke nothing would more trouble me, then that they ſhould looſe their reputation: I loue that well, and it would grieue me ſure to be preuented of that patrimony. For other friẽds (thankes be to God) I haue but few, I would I could affirme the ſame of my acquaintance. The cauſe, few haue corrupted mee; and out of my owne choyſe, there are few that I hold worthy of that nearneſſe. Some I haue whome

whome I hold ſo vertuous, that they would be ſorry to ſee me lament for any of their trialls. Thus I haue beene content to hold you in mine owne example the longer, as taking the opportunitie of recording theſe honeſt thoughts, whoſe will I hope I ſhall the better follow, ſince I haue ſet my hand to their *Booke*: and I ſee no reaſō but I ſhould be as carefull of not breaking with them, as common men are of a bonde: the penalty is aſmuch: the law to puniſh, and recouer, lies open, the court of Conſcience with whome it is alwaies Terme time. To ſpeak now of the contrary, it hath much moued me to ſee the ſtrange alterations of mē vpon ſlight occaſions, at the receit of a letter, yea, before the reading, at a meſſage, at newes: I haue beene ſo charitable as to be ſorry for them, for theſe intollerable bendings of theirs. There are others (but it is no matter, for they are commonly hawking, or dogging fel-

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fellowes) that hoping the returne of some messenger imployed about these worthy occations, haue, suffered great extremity betweene hope and feare in that time: at sight of the messenger, behold the very height of Disquietnesse, and wherefore? alas for a Dogge, or a Hawke: beleeue me, a pittifull disease, which in my opinion ought to be prayed for as earnestly, as one that is vpon the point of taking his leaue of his body. When *Seneca* writ the definition of Hope, *Spes nomen est boni Incerti*, I am sure he meant not that good this way.

Banish these grosse perturbations all noble spirits, they are daungerous, and the enemies of Resolution. I do not poetically deifie Resolue, neither do I set vp a marke impossible to hit: no, it is in the power of a lowe stature to wade heere without drowning: I speake of no impossibilitie, perhaps at the first some little difficultie:

there

there belongs so to the baseſt trades, and ſhall thy eſtimation be ſo tender hearted, as to refuſe it for ſo meane a price: beware of ſuch couetouſneſſe, for it is worſe then to loue money. For misfortunes in generall, me thinkes ſhould not be ſo neare a kinne to vs, they are no parte of vs, wee may ſtand without them, God hath giuen vs Bodies, and Soules ſeperate from others, and hath tyed neither lands nor treaſures vnto thē, they are no part of their buildings; we are worſe then women, if we cannot go without theſe Habiliments and tricks: without queſtion, it is a true ſigne of a maimed Soule, & a deformed Body, to ſeeke *luſter* from theſe outward things. It is more baſe then to be out of coũtenance at a feaſt, if not graced by the Hoſte. I am my ſelfe ſtill, though the world were turned with the wrong ſide outward.

If I looſe ground in vertue, I will repent, not waſh Handkerchieſes in my teares

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teares. Man knowes not himſelfe vntill he hath taſted of both fortunes. Euerie milk-ſop can endure to ſwimme in hot bathes; any man ſhewes gloriouſly in pomp, and no maruell, for he feeds Flatterers, and they him: but to endure the tempeſts of winter, to be able with his ſtrength to endure the moſt violent tides, and ſtill to ſwimme aloſt, he is the man. You ſhall finde no man that dares go wet-ſhod, but will proteſt in his Ambition, how much he loues Honour, what exploites, what famous Acts he would do, if he had been born mightie: do you heare my friend? you are out of the way, if you thinke any other eſtate but your owne capable of true Honor: the poorer, the better. the ſtronger your enemy, the more worthy your conqueſt: vanquiſh your owne ſicke wiſhes, and deſires, & the Chariot of triumph belongs more truly to you, then to *Cæſar*. I write thus, I thinke

thus, and I hope to do thus: but that blessed time is not yet come. Now to particularities.

In the outward habit, and in some actions, I am not so precise, I like not to be bound to one, it becomes not secular men, it tastes of affectation and Hypocrisie: It is naught, it comes too neere singularitie, and a desire to bee noted: for those things I would conforme my selfe: I am not of their minds that tax *Alexanders* putting on the habit of the Persians. It was a politick intent, he ioyned them to him, by that yeelding. For some actions, if they be not wholely vicious, humanitie and good nature shall make me sociable. I will hauke with a faulkoner, hunt with hunters, talke of Husbandry with the seruants of Thrift: bee amorous with the Italian, and drinke with the Dutch man, *Non ad Ebrietatem, sed ad voluptatem*: The fruite:

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you ſhall thereby winne their loues, and you may with that intereſt make them honeſt: A courſe neglected, but wel-becomming a wiſe honeſt man. Your determination being not to put on their imperfections, but to make them perfect: So doth the Grafter ioyne good fruite to a Crabbe ſtocke: and this humility alters not the good, but makes that which is ill good.

Some may wonder I haue not yet touched Death the chiefe. If thou thinkeſt ſo, thou art a coward, for in my opinion all affections are more ſtrong: and though to ſome it is the chiefe inſtrument of Feare, I thinke not ſo, thou miſtakeſt it, it is paſt feare, for thou art ſure of it. Thou art vnreaſonable, if thou wilt buy a thing and not pay for it: thou boughteſt life, and payeſt for it with death. The lapidary is not ſory when he hath got-

ten the rinde, or barke of a Iewell from what is precious. Thy body is no otherwiſe, thou art neuer precious before thy ſeperation: thou ſhineſt not, thou haſt no vertue in thee, thou art not ſound vntill the couer of thy perfection be withdrawne.

In truth at this time, though my face would hinder me from being thought of Age, & ſo by courſe my leaſe might bee long, yet I am not afraide to be put out of my Farme: It is a dyrtie thing I dwell in, full of myſtie groſſe aires, and yet barren; I haue beene ſo vainglorious ſometimes as to ſay ſo, when I haue beene anſwered by more yeares, that I would change that minde, when I grew older.

I haue ſearched into that ſpeech, ſuppoſing there had beene ſome concealed myſterie in it, but I could finde none: then I thought they imagined my boldneſſe, the effect of ignorance:

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rance: if it be ſo, I ſhall loue knowledge the worſe while I liue. To cure this diſeaſe in a woman, I would apply no other medicine but example. *It* is euery bodies caſe, the fortune of Princes, as well as Beggars, it is the faſhion. To conclude, the firſt cauſer ſaid, it ſhould be ſo: and if thou art not an Heathen, thou wilt not miſtruſt his loue. His wiſedome ordained it, who is the fountaine of vnderſtanding: Come then, *Allons Alegrement.* I haue loued a creature that hath beene the very picture of ignorance, for following the example of *Socrates* taking his poyſon. And *Cicero* whom I could neuer loue, becauſe he was a coward, wonne me at his death, with thruſting his neck out of the coach, to meete the ſword of the executioner.

Essay. 2.

Of Aduise.

IF wee could perſwade the firſt taſte to reſpect the Operation, or the Operation to leaue ſome part of the ſweetneſſe to the firſt taſte, our liues ſhould be long, happie, and ſafe: for we ſhould begin to liue, whē we begin to breath, whereas we begin not to liue, before we are ready to die: ſtill defectiue, If hauing ſtrength, wanting iudgment; If wiſe, Decrepit; Fate, Deſteny, and Fortune, are the Goddeſſes of Sloth, Negligence, & Pleaſure. Theſe warrant our deafeneſſe, and promiſe a ſanctuary to priuiledge vs from Infamy, beggery & miſery, but alas they cannot: wiſedome and

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and vertue preuailes, and before them theſe names of ſhelter are but the ſurnames to our folly. Our actions are in our owne hands, and it were pittie elſe, for vertue and vice ſhould be confounded, were our deedes neceſſited. The world were no world, if they could not be cut aſũder by a diſtinction: there were no paines, no hier, there were no vertue, no glory, all were one, & this one were a *Chaos*. But there are differences, There are good, and they are to be praiſed, bad, the example for them yet indifferent, to eſchewe badneſſe by their puniſhment, youth ready for impreſſion, Age wherein may be reade the iourney of youth: Times chriſtned by our vſe, Ages paſt, to light vs the way: others to come, the Iudges of our deſerts. If the ende of life be to be good, if the ſafeſt purchaſe of goodneſſe bee counſaile, if counſaile without ſcarres bee moſt

profitable, why eſchew wee the bleſſing of Aduiſe? let vs alter this tradition, let vs not be ſo tender; let vs make our beauties, our ſtrengths, our abilities compleate, with making the proportion of the minde anſwerable to the beauty of the body, with giuing Strength direction, Abilitie iudgement.

Warres, and States, and Counſells chooſe men practiſed in warrs, in ſtates, and in counſells. Wee are to aske coũſell for the paſſage of our circuite of them that haue paſſed it, of Age, and Bookes: we aske to know, we cannot know, except we beleeue, wee muſt ask if we will know, wee muſt beleeue, or elſe our asking is, vaine. We giue and rightly giue preheminence to Age; we haue found out a word to beautifie the wrinkles, and hoarineſſe thereof, wee call it venerable: why? meerly in reſpect of the Apparence? no, but in reſpect

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of the annection; becauſe wiſedome commonly accompanies ſuch a preſence: for ſhould we ſee it in any other thing, it would be deſpiſed and called riueld, and ill fauoured.

Let them in Gods name then ſhew vs their inward excellencies, and as our eyes beleeue them to be olde, let our minds beleeue them to be wiſe: I ſee nothing more decay the fayreſt braunches of our Commonwealth, then this neglect; eyther wee will not endure Aduiſe, or not beleeue it, vntill our own perils, and ouerthrowes make vs ſee it, to our ſhame.

We are inquiſitiue of Trauailers concerning ſtrange Countries, our eares ſtand wide open for newes, and ſometimes we ſwallow matters vnprobable: but when we are aduiſed for our owne ſakes, perſwaded by Vertue, to'de the paſſages of the world truly, and haue all this ſealed vp with the aſſurance of a

fathers,

fathers, or a friends loue, whom wee haue no cause to suspect, as speaking eyther for Ostentation, or Flattery, yet we beleeue not. Let vs supple our affections with reuerence, and regard of their words: let vs prepare our selues to receiue this inheritance, which feedes the minde, though it doth not durtily pamper our bodies, it fortifieth all, and costs nothing, with safetie it giues you that which another perhaps purchased with danger, in an houre his collection of yeares. It would doubly blesse you with youth, and iudgement, which seldome happen in our Age, because our Age is so obstinate as not to be capable of Aduise.

Let vs aske, and follow: The life of Industries first fruite is somewhat sweatie, and painefull, but then pleasant, and euer pleasant. A memorie stored with the performance of gallant actions is onely rich, it is a

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ſweet meditation, that may bee often read ouer without tediouſneſſe. The moſt leaden ſpirit that euer was, at the hearing a Relation of an vnuſuall excellency, though hee be more beholding to his eares, then his head, yet feeles Emulation tickle him, & wiſhes his brand were ſet vpon thoſe riches. Wiſh and ſpare not, but let not lazineſſe make thy wiſhes vaine.

Firſt, let vs proclaime warre againſt delicious niceneſſe, and eyther turne our affections to a good vſe, or turne them out of doores, *Semen Laboris, Honoris Seges*. It was pittie *Pirrhus* had no more to giue, he knewe ſo well to whom to giue, naming him his Heire whoſe ſword was ſharpeſt, the heigth of whoſe Spirite shoulde carie him to the conuerſation of actions ſtuffed with magnanimitie, and iudgement. Yea, here is the life, whether he winne, or loſe, hee is happie.

Hannibal

Hannibal being demaunded who were the worthiest Captains that euer were, names *Alexander*, himselfe, and some others: *Scipio* demaundes where hee would haue stood, if he had conquered? he answers, *First:* It was well answered, and he meant well, his attempt shined too gloriously to bee dusked by misfortune.

I would allow a man to keepe the house no longer then till hee be able to flie, vntill his minde and bodie are able to carrie themselues without falling, not vntill he bee past reeling, and staggering, for that abilitie we neuer haue: but in this time let books, & aduise, rectifie, and prepare vs fit for the entertaining of all fortunes, victories, and ouerthrowes, calamitie, and happines. Let vs rob and sucke from our Parents experience, and iudgement: let vs bee acquainted with the successes, and sequences of the world, tracke their obseruations,

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ſeruations, bee acquainted with the mindes of times paſt, and let their bodies goe: If we haue what they did, we haue the beſt part of them, for the worke is commonly better then the manuall inſtruments effecting it, for they are the ſeruants of Direction, the thing performed the iſſue both of mind and hand. Fie vpon theſe ingroſſing ſenſes of ours, that make all fare the worſe for the ſatisfaction of one, and yet limit their obiects, and carry leuell but certaine diſtances. The mind, the minde is the Magazin of contentment, it is the minde that can diſtill the whole world, all ages, all acts, all humane knowledges within the litle, little compaſſe of a braine, and yet with the force of that little treaſure commaund, diſpoſe, cenſure, and determine States, Actions, Kingdomes, Warre, Ouerthrowes, and all the Actes, and Actors buſied vpon our humane Theater.

ater. To this minde, to this ceſterne of preciouſneſſe, let vs attribute all, and not ſuffer the weight of our affectiõs to diſorder this goodly frame, this clock of Time & Reaſon: *O quã contempta res eſt homo, niſi ſupra humana ſe erexerit.*

Theſe licourous Humors and Affections, are the out-offices of our manſion, and the reſpect ought to be giuen to the Director, whoſe high erected ſcituation witneſſeth his prerogatiue: from the Rayes of this ſunne proceede all bleſſings, Aduiſe is the *Medium* tranſporting them, our braines like a ſenſe able to performe good offices if imployed. Let vs receiue and vtter, be capable, & returne increaſe of this fruit. What a precious ſight it is to ſee a temperate young man, how he ſhines: glotie, and admiration attends all his actions: It is good in age, becauſe the contrarie were abhominable, but it is common, and their night being almoſt

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come, they cannot but looke grauely. and liue temperately, as wel to preſerue them from paine, as to eſchew ſhame, and reproach. I thanke not *Alexander* for conquering the world, but for performing it before thirty yeares old. *Auguſtus* commaunds admiration of mee, for nothing ſo much as his beginning enterpriſes of high moment very yong, and yet with that youth reducing the whole world vnder his ſubiection. I often heare olde men wiſh themſelues young, which though I allow not, as being wiſhes of impoſſibilitie, yet hoping their intent is to trace their courſe moderately, and to vnite the bleſſings of youth, and iudgement, I thinke it tollerable: but we that are yet young need not wiſh youth, for we poſſeſſe it: but iudgement that may make vs worthie to poſſeſſe it: then beginne with Hearing, next with following Aduiſe and Counſayle: let

let vs beginne with our selues, and marshall, and dispose our owne course; let vs determine it, and leaue nothing to vncertainties, but drawing out our intents regularly, solow that delineated & waied manner: Heere liues Happinesse, for heere liues wisedome: this musicke of two strings is the most delightfull harmonie, for the world affords not a more admirable excellency then youth, and iudgement included in one substance: both partes shew their richest Treasure, the Soule iudgement, the Bodie youth: let vs then infranchize Aduise, and perswade our eares to become good common-wealths men, to respect the generall profit: Counsell, and Aduise, are the parents of gouernmēt: what can I reckon then more worthie, more safe, more excellent in institution, then Counsell and aduise?

Essay

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Essay. 3.

Of Patience.

ABout nothing doe I suffer greater conflicts in my selfe, then about induring wrongs: for other duties (though perhaps I seldome performe them) yet I am resolued they should be done: and it is not the fault of my meditation, but of my negligent flesh: but heere is set vp Reputation as the Garland appointed, and he that reuengeth not, is not capable of this glorie.

Heere hath crueltie borrowed the apparrell of wanton Vanitie, and makes foolish youth her Agent. I know what Diuinitie, what Philosophie perswades: I knowe these

wrong-doers to be wretched creatures, rather in truth to be pitied, then maliced, and yet for all this I dare not yeeld: the cause, there is too much safetie in following this Aduise, the bodie by this preuents an aduenture, therefore that respect makes mee obstinate. I know againe this idle breath should not diuert me from Vertue, but hauing no present occasion wherein I may exercise valour, and manifest my worth, I dare not take day in any thing so nearly concerning me. But all this time I finde not my selfe angrie, but in trueth somewhat subiect to vaine glory, which is a worse disease, because lesse violent, and therefore of more continuance. I haue not yet any outward witnesse of my valour, but this is my determination, not to refuse the first good quarrell, and to performe it as well as I can, after which I will serue Vertue, beare, and forbeare: and this I will doe

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doe in humilitie to pleaſe the world, and to ſhew them I ſcorne not altogether their cuſtomes. Now ariſeth another queſtion, (behold how ſubtill Vice is, ſhe ſtealeth often to the bed of vertue, and puts in a changeling, and makes Credulitie beleeue; becauſe vertue is a mother, therefore this is her child:) vpon the receipt of a wrong, and an honeſt determination to forgiue, I am whiſpered in the eare, that this lenitie is iniuſtice, that I nouriſh ſinne with not cutting it vp when I ſee it grow, that though I effect reuenge, and reuenge coulde doe no more, yet it is not reuenge, it is iuſtice: pittifull abuſe, Anger is the mother of iniuſtice, and yet iuſtice muſt lackey on her Errands, fight battailes, and giue her the victorie: I cannot reconcile theſe together, but euen in the behalfe of Truth, & mercy, I will combat againſt a receiued tradition. I think

nothing but murther ſhould bee puniſhed: for theſe pettie matters of theft, and ſuch treſpaſſes, they are the effect of neede, or wantonneſſe, veniall faults: Age commonly reclaymeth the one, and the other is puniſhed by the ſetter Pouertie: for any thing leſſe offenſiue, a coole reproofe, no chollerick reuenge.

I haue ſeene ſome fall out vpon wrong vnderſtanding, preſently hee hath chafed, ſworne, ſtricken, played the Bedlem, and in the ende it hath beene prooued no offence: Was not his caſe lamentable? Yes, hee is bound more ſtrictly to Reſtitution, then the ſonne of an Vſurer. It is an excellent temperate Vertue this Patience, and puniſheth more with not puniſhing, then the haſtieſt Executioner. Though Enemies would bee loath to be hurt, yet it hurteth them to meete with a colde aduerſarie; the reuenge not performed

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formed, they liue in feare, the terrour of which is without bloudie hands, and yet most terrible. If it were possible to play Furie to the life, and yet not haue her effects inwardly, I would be contēt vpon some great occasion not to hurt, but to scare the iniurious: but it is dangerous, and that iesting often will discouer the intent, and it is to be feared will weaken the braine, as ill as drunkennesse. The greatest vse that I see olde souldiers make of this conuersing with daunger, is an abilitie to suffer, and in trueth it is one of the best collections of Experience. Paience is the mother of Opportunitie; she prostituteth her selfe to them that nourish this her childe carefully, when before Anger she goeth inuisible, and hindereth them from what they most thirst after. When in my reading I meet with a fellow that hath deserued much of his Countrey, & hath

beene paid with vngratefulnesse, and yet endures without alteration, I honour him, and in my estimation, I preferre him before the mightiest Conquerors, or most powerfull Princes: O he is wise, he knowes the passages of the world well, he serued his country for his countries sake, and I think they haue rewarded him against their willes better then they could with their wils: for in his other deserts he was but a sharer with others: the tractablenesse of his people might keepe them in peace, the valour of his souldiers make him a Conquerour: but in this he fights singly, hee gouernes alone, hee ouerthrowes millions of affections, to reward which, no Triumph, no Palme, no Statue, no Edict is sufficient: what then? Memory, and Eternitie.

Of

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Essay. 4.

Of Suspition.

FRom the vttermoſt boũds of knowledge & ignorance, are deriued all our contẽtments, and diſcontentments: from the ſuruey of knowledge, proceed all delightfull obiects, and in the obſcure darkneſſe of ignorance, liues Doubt and Suſpect, ouer-valuing cauſes of Oppoſition. Inceſtuous ignorance begets Feare, and then ingenders vpon his owne daughter Suſpition: this is the originall of this monſter, which ſo diſtracts his Poſſeſſour, as in the cleareſt daye hee goeth without light, and makes his imagination build blockes and threſholdes, in

the plaineſt and moſt beaten way: yet let Wiſedome mannage this blind humour, and it ſeeth: ſuch is the touch of vnderſtanding, as it giueth things new natures, and makes clogges wings to raiſe him to his pitch. From hence may bee demonſtrated what an excellent Counſellour a ſelfe obſeruation is, ſince no words, no works, no paſſiō, no Patience comes from vs, that turne not backe their heads to looke vpon this Author, and are not eyther ornaments, or diſgraces to our life: they all reſemble the Father, and caſt backe vpon vs the reflection of our ſelues. *Midas* fable hath great intereſt in me reſpecting the morrall: what he touched was Gold: what Couetouſneſſe toucheth, it conuerts to that vſe: Wee are all Bees, or Spiders, conuerting things indifferent to a peculiar qualitie: thus Suſpition which is in women, and ignorant perſons, lookes like the mother Feare

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Feare, & is moſt deformed, which with wiſedõe is ſo ordered, as it becoms Fore caſt, and Prouidence: thus is the making things good, or ill, equally in our choiſe, as the being good, or ill. Euen as the peſtilẽcies of corrupt humors are fed by ill diet, and ſlowly go on in their infectious natures, and increaſe ſo eaſily, as they ſhow not their extremity ſodainly: ſo is the order of our life diſordered by giuing way to the qualities of our affections: & as we looſe ground in the right managing of our ſelues, the other gets: giuing liberty we looſe liberty, and by degrees throwing of the preſcribed courſe of Vertue, we fall into the incertainties of paſſions, and appetites, and with conuerting Deſire into baſe vſes, we purchaſe feare, & ſuſpect, and liues, liuing to no other ende, but to hunt out cares, and griefes.

Vita quid eſt Hominum, niſi
ſpes incerta, metuſq;?

Hac

Hac inter dubij viuimus, & morimur.

Mee thinkes there is great indifferency; who receiueth loy immoderately, should be touched with the contrary equally: otherwise he buyes without payment, who suspects ought to be, & is suspected. If we like not this, let vs deliuer men ware more precious, & wee shall not be offered such base stuffe in exchange. It is the trafficke of Humours that disorders our conuersation, and a seeking a present itching contentment, brings repentance on the one side, and derision on the other. Thus are our liues either weeping or laughing: and euerie one by turnes either feeles his owne paine, & laments: or seeing better a far off then neare hand; laughs at his owne imperfections in another. Who seeth a Louer, and loues not? forcing his imagination to draw a portraiture of perfection,

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ſection, and then Pigmalion-like inamoured of his owne workemanſhip, and laughes not? Who ſeeth this creature feed vpon the Suſpition of a Riuals entertaining his miſtreſſe, his eares not hauing abilitie to performe their office, and therefore teaching his eies a new occupation, meaſuring the wind that proceeds from her mouth, & ſpelling words by the obſeruation of her lippes, and pitties not? when in another vice, this pitying laughter may deſerue theſe marks of reproach, and haue his Iudges parte taken from him, and condemned by his owne ſentence.

Te reſpice, quid, quoties, obiicias cuiquam.

Amendment is more excellent then reproofe: for things purchaſe value with the quickneſſe of their looſe, and thus Amendement which is immediately

mediately good: Reproofe receiues the nature of all things performed for anothers ſake, they being laborious and painfull: beſides Suſpition cannot detract from acted Aduiſe which is example. What this humour doeth vndirected, it vndoeth: what directed, full of preſeruation. Suſpition will accuſe a friend, and fearing enemies, make an enemy: Wiſedome knowes Truſt ought heere to be applyed, and makes ſuſpition iealous of looſing him, not looſing him by Suſpition. Certainly though it taſtes of the groſſenes of the parents, yet it is refined, being a knowledge forced out of ignorance, & not like the mother diſtracted, but auoiding dañger: more ſubtil, for feare vnderſtãds no thing that looks not terribly, & frownes not: Suſpition out of ſmiles, and courteſies, can picke dangers, and Diſtruſt venõe out of ſugar: but thus, if not gouerned, ſhe wil go too farre, & ſtarue her

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ſelfe with ſuſpecting all things daungerous: but Wiſedome applies it ſelfe to the place, & time, & out of thē frames the allowance, or diſſallowāce of Suſpition. One thing makes me thinke it not ſo naturally ours, ſeeing it ſeldome lights vpon things not precious in eſtimation, as among poore men iealouſie of their wiues: but no where ſo conuerſant & powerful, as among Princes, vnto whom, to ſay rightly, it rightly belongs: for how ſoeuer they are, they haue enemies: If good, enuious: If euil, ſome that lay hold vpon that occaſion: Yea, euen their friends are doubtfull, not beeing eaſily to be diſcerned whether louers of them, or of their fortuns. Here it ſhowes it ſelfe in diuers forms, It made the cruell *Tiberius* looke vertuouſly, *Occultus ac ſubdolus fingendis virtutibus donec Germanicus, ac Druſus ſuperfuerint.*

It made *Galba* Idle, when liuing

vn-

vnder the tyranny of *Nero*, *Nemo ratio-nem etii sui reddere cogeretur.*

Claudius had it in that extremitie that it turned into feare, and baseneſſe, *Quasdam Insidias temerè delatas adeò, expauit, vt deponere imperium cogeretur.* It is ſeldome wanton, or pittiful, the next turne among them is into bloud, and death, and not without reaſon: Vppon this ſtate dependes the common good; the preſeruation of which, reſtes much in Suſpition: for before the maieſtie of a Prince none will come not adorned with an outſide looking honeſtly.

Of the beſt deſarts there ought to bee the greateſt care, *Niuno più facilimente inganna gli altri, che chi è ſolito, & ha fama di mai non gli ingannare*: So is there no way left him to vnmaske diſſembled faces but Suſpition; which though it ſometimes erre, yet more often it is a true

Kal-

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Kalender of the ſeaſons, of tempeſts, & dangers.

Among theſe States, Suſpition and Diſſimulation are to bee allowed, as beeing the Handmaydes of Pollicie, they ought to be conuerſant among them, not to offend, but to defende: not in reſpect they are men, but in regard they are Princes, whoſe liues trauell among dangers: & therefore ought warily to keepe this caſe of Piſtols continually ready charged, and bent. But downwards they are not to be allowed; not diſſimulation at all, for in a priuate Fortune it is a fearefull baſeneſſe, and a cowardly ſhift: neither more Suſpition then will ſerue to looke vpon our owne liues, to obſerue whether we goe backeward or forwarde in Vertue: for we haue neither poyſons, nor any other kinde of treaſons among vs: our enemies are more open,

and

and touch vs slightly, and yet so plainly, as without the spectacles of Suspition we may see them.

Thus are things different in name and nature, according to the possessor: and as Princes and priuate men differ in the outward magnificence, so in their inward mindes. To a lowe fortune belongs simply the vse of Vertue, In the other she must be often chaunged, not into vice, but not to looke alwaies like Vertue: their Operation must meete, but their preparing must differ; the one hauing to deale but with himselfe, may go on directly; but the other conuersant with multitudes, must sometime go about, & seeke out by-waies; which action in him may bee vertuous, though in the other it would be termed dishoneſt.

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Essay. 5.

Of Loue.

IT is a pretty ſoft thing this ſame Loue, an excellent cõpany keeper, full of gentleneſſe, and affabilitie, makes men fine, and to go cleanly, teacheth them qualities, handſome proteſtations; and if the ground be not too barren, it bringeth forth Rimes, and Songs full of paſſion, enough to procure croſſed armes, and the Hat pulled down: yea, it is a very fine thing, the badge of eighteene, and vpward, not to be diſallowed; better ſpend thy time ſo then at Dice. I am content to call this Loue, though I holde Loue too worthy a Cement

to ioyne earth to earth, the one parte must be celestiall, or else it is not Loue.

I hope I shall not offend Diuinity, if I say the coniunction of man & wife, is not Loue; It is an allowance of Gods, and so good: and the name of it, I thinke, two honest Affections vnited into one.

If this bee so, what becomes of all the rest, which are counterfaits, & yet begge vnder the passe-port of Loue? *Loue thy neighbour as thy selfe*, that which comes neerest to Loue is this, mā with man agreeing in sexe: I cannot thinke it is so betweene man and woman, for it giues opportunity to lust, which the pureness of Loue will not endure.

Among all Affections that of *Socrates* was the best, who sought to better the mindes of his familiars, and loued a good witte, and inclinations

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to good, and ſought to confirme them in that.

I laugh, and wonder, at the ſtraung occaſions that men take now a dayes to ſay they loue:

If they meete with a fellowe at a Feaſt, or in a Potte, If their Delights bee any thing a Kinne, or their Faces any thing alike; If their Countries be one, or their lādes neare adioyning, If they be both rich, or both poore, or indeed if their new-fangled inuentions can finde out any occaſion, they are ſworne brothers, they will liue, and dye together; but they ſcarce ſleepe in this mind, the one comes to make vſe of the other, and that ſpoyles all; he entred this league not to impaire, but to profit himſelfe. I can compare proſperity to nothing ſo rightly, as to the promiſing plenteous fields of the Egyptians, which were deuoured by the numberleſſe troupes of Flies: You cannot

haue the one without the other: Flatterers deuoure the Inheritance of Fortune, who while ſhe hath no neede of them, looke like Bees that will not be vnprofitable: but be once driuen, and let Pouerty be your Arithmetician, you ſhall then ſee they brought nothing to your ſtocke, but fed vpon it; and then you ſhall eaſily diſcerne them to be Drones. There is no Loue vpon the earth, God loueth vs vndeſeruedly, and ſome good men loue and feare him: It is Loue from this laſt becauſe God is a partie, or elſe it might be affection, not poſſibly Loue. Loue is diuine, & eternall; Affection like our fleſh, momentary, & mortall. If I could be ſure of them, I would ſay I loued too, and make men ſay they are my friends: but it is an vncertain trade this louing, and ſtands vpō ſuch a company of circumſtances, as I like it not. I make no difference betweene common louers, & com-

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common whores, they both flatter, and make the name of Loue their Bawdes to ſerue their particular pleaſures. For my choyſe of friends, vertue ſhall be the groundworke, and ſo I may build ſurely. Let his fortunes be what they will, I care not, yet if I might chooſe, I would haue him poore, for ſo I might eaſieſt ſhew my affection to him, and profit my ſelfe by him with leaſt coſt: for I hold obſeruation much more precious then wealth, and I will rather giue him my purſe then my tyme.

Eſſay. 6.

Of Friendship & Factions.

SInce the neceſſitie of our infirmities hath added this curſe amongſt the

the reſt, that it cannot enioy a peace-full amitie, it is neceſſary that we prouide our ſelues of an Antidote againſt this poyſon: ſince our loue will not, or cannot be vniuerſall, let vs make it happie in the particularitie, and loue well what is well worthy to be beloued. Vnder this name of Friendſhip, which name commonly to our vnderſtandings, is the meſſenger of Peace, is included much daunger: for, to leaue a friend, teſtifies either inconſtancie, or treacherie: and to be conſtant is not without perill: In the choiſe reſts ſome apparence of ſafetie.

In this choiſe there ought to bee much vigilancie, for vntill the mariage of loue hath coupled paires, wiſe natures are timerous in dilating themſelues: and after that celebration, it is irreligious to diuorſe a friend thogh guiltie of manie deformities. Yet muſt we not entertaine the humor of neu-

tralitie

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tralitie, for

La neutralitá non assicura da nimici, & questa non conserua gli Amici.

No, from the vtmoſt happineſſe of man to his baſeſt contentment, it is not tollerable, neither Religion, nor nature allowes it: we muſt then chooſe, we are compelled to chooſe: but here is diuerſitie, the choiſe of a great man differs from a priuate man; the choiſe of a friend, from that of a faction. It is for a meane fortune to thinke of ſuch as are able to better his minde, for a greater, of ſuch whoſe ſtrengths are able to vphold his fortune. In friendſhip I will regard Vertue, in factions power: vnder this olde ſentence, *Simile ſimili gaudet*, there was once much certainty, but now pollicie can put on all ſhapes, ſo that the wolfe and the Lambe are hardly to be diſtinguiſhed, either

by their habit, words, or actions. It is leſſe difficult for perſons in indifferent eſtates to make their choiſe, then for great men; yet only ſafe to pouerty: for there he muſt be in loue with himſelfe, or nothing. Wel as I am, let him pace by me often, and (as Hunters do) let me ſe how he behaues himſelfe, hot and colde: let me ſee his motions in anger, heare his opinion of all things, try him with me, and againſt me, whether hee loues what I loue, what he holds indifferently, what vehemently: If he fittes you, obſerue then whether he comes faſter to you, then you to him; If hee be very forwarde beware; for either he is a common friend, & ſo no friend, or elſe hee meanes to betray you: they are ſureſt, that are wonne with labour, and certaineſt that are purchaſed with difficulty: for an open proſtitute man, or woman, is loathſome, and flexible.

Your

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Your friends eſtate is to be reckoned among your cares, for if he bee too low, hee will haue occaſion to vſe you too often, and his bareneſſe promiſeth little helpe: if the vertues of his pouertie be worthie to be knowne, bee his acquaintance, not friend: ſo doth your liberalitie come voluntarily from you, and not exacted, and leſſe ſerues in charitie then when it is commanded by friendſhip. That part of Friendſhip which commands ſecrets I would not haue deliuered too ſoone, this is the precioufſeſt thing that you can giue him: for thereby you make your ſelfe his priſoner: vntill his Aduiſe, or aſſiſtance requires it, hee ſhould not haue them, for it may be his honeſtie would keepe them, but his tongue cannot: feare or corruption doth much with men, eſpecially when the diſcouerie endaungers not his owne body. Our reſpect heere muſt be much, for

our

our thoughts in other caſes may for our ſafetie lawfully be mingled with poyſon of ſuſpition, but in friendſhip, nothing but friendſhip, and openneſſe. It is daungerous if wee enioy a friend much our ſuperiour to doe him Offices not eaſily requited, ſuch impoſſibilities make him deſperate, and deſirous to canceil that Obligation with ſome Action, that you ſhall not afterwards be able to complaine of his ingratitude. To theſe I would performe duties, rather giuing aſſurance of fidelitie, then of themſelues aſſurance. For Princes, or great fortunes I think it much more vnſafe, ſince they cannot eaſily determine, whether they loue them, or their fortunes, whether this league be entered for a mutuall ſafegard, or for the ones particular, and it is the more daungerous, ſince the name of a common good authoriſeth this breach.

Among theſe, if there bee equal-

neſſe,

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neſſe, the more benefits the one part pulles from another, the more ſafetie the receiuer is in, for they will bee carefull of him becauſe part of themſelues is in him, and not denie to doe for feare of looſing what is done.

Sertorius the Romane, ſaued his life with beeing indebted to his Captaines: and many States at this daye, hold other their friendes not for loue, but for feare of loſſe, it being an Hoſtage of moſt ſecuritie. Alliance among theſe doth much, for the mingling their bloud with others of power, makes them ſtrong, when theirs cannot be ſhead alone, but others are in the like daunger of loſſe. Thus much for the head: but heads can plot, not execute, and therefore they muſt haue meaner fortunes tyed to them. Generally beware of imparting too much to theſe, for thogh you were before a lord,

you

you become now a ſeruant, ſpecially if the ſecrets were of ſuch importance as may promiſe a more liberall entertainement among your enemies. They are many inſtruments that come vnder the vſe of Greatneſſe : If himſelfe be wiſe, he needes not entertaine many wiſe; and thoſe few where they may doe good farre off: for wit is a ſearcher, and ranſacks euery corner, ſomewhat too much, for it is good, going inuiſibly ſometime. The neareſt I would haue naturally ſimple, honeſt men Appendices farther off that attribute ſo much to my knowledge, as to perform, not to examine my commaundements: ſome for their Alliance, others for valor, a few for diſcretion : ſome ambitious, for that is a qualitie that great matters may be wrought out off: Laſtly ſome honeſt, ſome diſhoneſt : Poyſons are as neceſſary as holeſome Simples, if they be in a hand able to prepare them.

Since

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Since Diuinations among men are vncertaine, if Factions be so equally peiſed, as it is hard to determine which ſide will be victorious; to remaine wooed by both parts, before wonne by any, is wiſedome.

Shall it be obiected to mee, that the reſpect of right ought to carrie mee? I thinke ſo too, if my power might giue Right the vpper hand; but I do wrong to ſinke with Right, for ſo Right looſeth a Champion: and headlong to run into miſchief is not zeal, but deſperatiō.

Heere muſt bee obſerued how you ſtand to both factions, whether allied, or more beholding to one then the other: for if tied by any of theſe reſpects to the weakeſt, the ſtrongeſt wil be iealous, and then of force you muſt be a cold enemy, for you muſt not thinke to be entertained as a friend. Beware of entring into any, where there may be hope of reconciliation, for that is commonly

monly wrought by the deaths of the meaner parties: so was it between *Tigranes* & *Mithridates*, they were both holden innocent, & their seruants to make them innocent found guiltie. The like in the time of the *Triumuiri*, whet the seale of their concord was the deliuering the seuerall vpholders of their Factions one to another. To cõclude, speaking of this euery way appeares danger: but since necessitie inforceth, let circumspection arme necessity: the friends of a priuate fortune are lesse dangerous; in greater there is more gaine, and so more losse: He that stands without, stands naked, and subiect to euery storme, who vnder-propped, so long safe, but no sooner loosened, but ruined. Too much suspition begets treachery; an obstinate belief, is dangerous folly. *Clarissima sententia, Confidere paucis*: the next following is too strict, yet a sentence: *Sed clarior est altera, Confidere nulli.*

Of

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Essay. 7.

Of Aemulation.

I Doe not thinke there are any acquainted with enuie, but some olde withered foolish creatures, who we say haunt our Beere-fats, and our Cattell, such as we call witches; but with Aemulation the refined issue of Enuie, euery one is acquainted: yea the most noble spirits are most familiar with it, and they doe well.

I loue not *Socrates*, nor *Caesar*, nor none of these ancient glorious ones so well (in plainnesse I speake it) but I could be content their good sayings, or good actions were mine. I would haue them willingly with the appurtenāces, and

and with the paines, and cost they were purchased with: but since I cannot haue them so, I will take patterne by their example: I will liue temperately, and loue valour to atchieue the like Ornaments.

Doe ye not thinke Aemulation doth handsomely heere? Yes, yes, without question she is the verie spirit of whatsoeuer tastes well. When we begin to liue, we are naturally giuen to follow what we know, and so we liue vanquished by pleasure, vntill Aduise or Discourse tels vs the way of Vertue, and commends it; and at that time we onely apprehend the commendations, and would faine procure the like: thus is Aemulation the baite of vertue, for looking into the sweetnesse of the reward, wee vndertake the labour. Behold the power of vertue, euen they that dwell not with her, but speake of her, it makes their speach gracefull.

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full. I remember the time when I my ſelfe was thus caught: I heard the report of the vertuous, and preſently I emulated the Diſcourſers good deliuerie, and began to get his tale by heart: but vpon the repetition I began to thinke, if ſpeaking well were ſo gratious, how excellent would it be to doe well? thus the æmulation of good words, begot the æmulation of good deeds; which one day may come to the ripening, and to the effecting of worthie matters. Come then, put away your ruſtie tradition, all you that thinke not thus: baniſh not Aemulation, except you determine to haue all your young men vnthrifts of their time, for thus youth muſt bee entered: marrie for age, Time hath brought them nearer their graues, and therefore let them a Gods name, loue Vertue for her owne ſake: let them define Vertue, and her reward

inuisibly : but those that are now in the quickest of her sensibilitie, must see her in a bodie sensible, or they will not know her. Parents thus wrap your Aduises, for I neuer beleeued any aduise of mine, vntill the application of their speech came to persons knowne, and so quickened me vp with an honest Aemulation.

Essay. 8.

Of Praise and Glorie.

TO the thing so full of perfection as nothing can be be added, Glorie must bee attributed : for it is a title onely due to the extream point of all perfectiō, to things acknowledging an originall Praise : Glorie goeth vpward, and is the Attribute to God ; Praise the reward

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ward of men reckons downward, challenging nothing reſpecting his worthines, but that there are worſe, & ſo much goodnes is allowed him, as to ouercom ill in compariſon: we muſt giue glorie then, not vſurpe it, but praiſe is allowed vs, & we may ſafely loue it for Vertues ſake, to whom it is ſo neerely ioyned; as to contemne it, ſhewes a minde eyther ſtupified, or ſhameleſſe.

We that are left beggers by our firſt Fathers vnthriftines, wee haue onely a poſſibility to recouer left vs: wherefore Vertue comes hardly to vs with difficulty & pains; neither will our pouerty permit vs to be content with reuerſiõs, & to poſſeſſe the reward of our trauailes after our deceaſe: & therfore God hath giuen vs vpon deſarts, the liuelihood of praiſe, & after death, the recouery of our firſt rich inheritance: ſo that vertue hath praiſe here, & eternity hereafter. This praiſe muſt be deriued from vertue, for

we must loue desarts as wel as rewards, or else our mindes are mercenary.

The respect must only be to Vertue, which obtained, the rest are obtained; without which, to snatch at praise is vaine-glorie, at heauen, presumption. Accidents cannot stand without a substance, neither haue these seperated anie Essence, but are rather names then things: Vertue must beget them, for not without her they are not. Let vs see vertue then, and afterwards Praise: what comes within the circuite of our thoughts or deeds may bee adorned with Vertue: to thinke well constantly vertuous, and vertue giues it prayse: is for deeds are begotten by thoughts, & good deeds without good thoughts are not. In things indifferent a gracious Ornament onely is obtained: Thus are our Habits, and part of our Behauiour, which depend vpon occasion, and are eyther gracefull, or

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disgracefull, according to time, and place.

Courtesie, liberalitie, gentlenesse, and such like are outward vertues, and termed the parts of a winning behauiour: good they are, not to bee missed, but yet not the end of the desire of Vertue. But shewing our chiefest treasure, wee must bring forth Temperance, Fortitude, and Patience: so ample is the scope of their perfections, as what else in mortalitie may be named, comes within the compasse of their Dominion.

Temperance is the hardest lesson, so contrarie it is to our appetits, so seldom vanquished: but this difficulty is rewarded with the most resplendent shining of all: for Fortitude caries safetie with it, and present commendations: Patience often proceeds not from the rebutting choller, but from a coldnes of constitutiō: but to possesse Temperance,

there is no Temperature helpeth, for none are so weake, as to want abilitie to maintaine Desires, and Affections: none so defining Fortitude, as the pleasing their sensuall appetites, shall be called cowardise: It is a concealed victorie, therefore not so neare a neighbor to commendation: no nothing can challenge part of his conquests, for al Tempers, all strengths, all bodies haue affections, therefore to this belongs the title of supremacy. *Fabritius* pouertie as he vsed it, was fuller of Greatnesse, and Splendor, then Riches, or any purchase of Riches: the Giuers liberalitie was nothing so magnificent as the refusers temperance.

A follower of *Alexanders*, denies the wading through a deepe carowse, for feare of needing *Aesculapius*: So is it with all intemperancie, which is most needie, when most full. Wee loue libertie, and yet loue

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loue Intemperancie, which is a slaue euer hungrie, and asking assistance. *Diogenes* at a Faire full of those things which Curiositie, and Housholders call necessaries, proclaimes his aboundance such, as not to haue neede of those things: the riches of his minde was so full, as it could take no addition of contentment from those outward gawdie trash: how rich was this fellow in a Tub, ouer the most worldly rich, that with riches, are haunted with humorous, & licorous appetites? Fortitudes circuit is more limited, her strēgth being destinated to be conuersant with dangers; how like this Vertue lookes to Temperance, since Feare is naturally the Companion of Daunger, but Fortitude abstaines, and in this Abstinence resembles Temperance: what armour can promise mortalitie more safetie then this which beating backe Feare, looseth nothing

nothing with ouersight? and if it must be death, *Un bel morir tutta la vita honora.* I know not how I shall entertaine this closing point of our Actions, because all things not past are among vs vncertaine, but I hope well of my selfe, so much I loath an effeminate bewailing, which hath taken away all pittie from mee to see men so fooliſhly compassionate of themselues. *Socrates* saith, Feare would faine seeme wise, taking knowledge of what she neuer knew. Mee thinks for anguiſhes, and paines, *Marius* should strengthen the backe of our resistance, when vpon some disease of his legges, without frowning or crying, or being bound to any thing but wisedome, he suffered the Surgion to search, and cut, and mangle, and cauterize the vaines of his legge: he would haue serued the other legge so, but that he thought the disease not worth the curing: Thus expressed he his

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paine,& yet ſeemed not touched with paine: It was a prety triall, and he that vpon the like, cannot perſwade Magnanimitie to reſiſt weeping, let him obſcure himſelfe, and make account to do nothing but preuent paine, and reſiſt infirmities with Phiſicke. When Fortitude feeles oppreſſion, and an impoſſibilitie of being victorious, to eſchew raſhneſſe, deſperation, and fury, ſhee turneth to Patience, which defends her from being ouercome though vanquiſhed. No Fort can compare with the ſtrength of this, which ſuffering makes affliction angry, rather then her ſelfe moued. Nothing here is comparable to the vnmoued diſpoſition wrought by Reaſon. The earth ſtands neceſſited becauſe it cannot go, things vnſenſible becauſe vnſenſible: but to haue the feeling of calamities, to be ſhaken with the winds and tempeſts of Chaunce, and mortality, and yet not to be looſened

sened, nor in danger of falling, is the most bewtifull, the most happie, and the most renowmed blessing of man, so full of perfection, as drawing liking to that extreame pitch, as it ends with Admiration. Who enioyes this Vertue really (for there are counterfaits resembling it) hath the preciousest Iewell of the world: the vertue of stones expelling poison, skins, bewitchings, & thunderclaps, hearbes, spelles, and Incantations, are not comparable, they are poore in vertues, and perhaps estimation in spight of them giues them qualities: and though they haue them, it is commonly but one: but Patience resists poysons, bewitchings, thunderbolts, spelles, Incantations, and all calamities whereto our life is subiect. Tradition saith some things will foretoken a mishap, and breake before the euent: but Patience in the midst of Calamities breakes not, no nor cracks.

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The attribute of theſe outward Iewels of eſtimation, if we receiue good by them, muſt go to them: but all theſe bleſſings light vpon our ſelues; wee haue not onely the happineſſe of ſafetie, but the ſweetneſſe of not receiuing it from another. Laſtly, no caſualtie can deprriue vs of it, for we looſe our ſelues of it: nor can we be vanquiſhed with miſſing it, ſince he parts from himſelfe that wants it. All theſe bleſſings are the trapers of the furniture of Patience, which no power, no ſtrength, no authority can make recreant. Then Praiſe bring the Garland of Victory, the Chariot of Triumph to adorne this Conquerour, & Fame out of the mouth of Enuy hale commendations, & praiſes: who denies the attendance of his tongue vpon this Trophee, let him be curſed with being not capable of Vertue.

Thus Patience, thus Fortitude, thus Temperance, if Temperance, if Fortitude,

titude, if Patience be vnited, one is not enough, nor two, the consorting Harmony, is not full enough: besides wanting one, the contrary not wanting, duskes all with counteruailing vices: but to be compleate, is to haue all, from which though we sometimes slide, let not that discourage vs, but vp againe, and happily with being ouercome, we may learne to ouercome, which yeelds the contentment of being victorious: Victory brings forth praise, and Praise ends with Eternity; Eternitie to our name, and to our soules. Praise is the breath of Fame, which if ouercome by Time, Eternitie reuengeth, and ouercommeth Time, and in despight of his worme-eaten consumption liues in our best part, our diuinest in that, a life full of ioy, and knowing no end of ioy, carried to the heigth of blisse, by the wings of Eternitie, and contentment, whose incomprehensible happi-

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neſſe none can imagine, that are not happie in the enioying eternall Contentment.

Eſſay. 9.

Of Entertainment.

THere are but two cauſes that pull on Gheſts, Loue, and Buſineſſe: I muſt in good nature make much of the former; and the latter, neceſſitie inforceth me to entertaine: but I like not to dwell vpon theſe. A ſhort time may ſatisfie viſitation, and buſines not hindered by complement cannot laſt long.

Mee thinks I ſhould haue done now: It is tedious to meete with a fellow

low that will ſtay to day, & to morrow and the next day, on purpoſe to ſay he loueth. If he feare my memory, that he thus reiterateth Loue, let him giue me ſome token of remembrance: this tarriing perſwades me rather the contrary, hee is my enemy that thus eats vp my meate, and time, without any cauſe that perſwadeth his ſtay. Truly the name of a good fellow is ſo deare a title, that I had rather traffick with courſer ſtuffe, and be called parſimonious, yea miſerable if they will; It ſmarts not halfe ſo ill as the phraſe, *Euery bodies friend but his owne.* I know ſome whome modeſty reſtraineth from telling Impudency their faults: Alas good Vertue, that thou art growne a coward, and dareſt not diſcouer thy ſelfe. Well, I haue a medicine for theſe people, I will not be conſumed liuing by theſe wormes: what's your pleaſure? this is my anſwere, farewell.

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Theſe wordes haue an excellent vertue in thē, they deliuer you to Solitarineſſe, the mother of Contemplation, they keepe your houſe ſweete, and at dinner if you like a diſh, it is your owne fault if you haue it not cold. When my occaſions grow ſo deſperately mad, as in deſpight of me they will hale me abroad into throngs, & great aſſemblies, he that entertains me, I will him, ſpeak to all, reſerue a ſtraunge familiaritie for the beſt, and my good word, & courteſie generally. I haue knowne ſome affecting Courteſie ouerthtow their labours, with not hauing choyſe of Cōplements, but confounding a Gentleman, and a Peaſant, with the likeneſſe of ſalutation, and farewell: they were too blame to ſet vp ſhop ſo ill furniſhed. As men differ, ſo muſt their vſages, and reſpectes, not to all, *I am the ſeruant of your ſeruants ſeruant*. In truth I am naturally kind,

kind, and pittifull, and would gladly giue euery man a teſtimonie, that I neither hate, nor contemne them. I will ſpeake, and pittie, and lament with all, and to ſome giue my time without a fee, but not deſtroy my ſelfe for their ſakes: they are no Gods, I need not ſacrifice my ſelfe, there is crueltie in this courteſie, I muſt not do thus: many a-ny kindnes that ſhortens not in the ſpē-ding, that makes not the purſe emptie, and the houſehold-booke rich in *Items*, I am readie to be their Hoſt, and to entertaine all: but to keepe open houſe vntill I ſhall be compelled to ſhut vp my doores, muſt be pardoned me. I haue a purſe, and a life, and all that I am for ſome fewe; but they are indeed but a fewe: *Non omnibus Dormio.*

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Essay. 10.

Of Ambition.

WE are all in darkenesse, the Sunne, and our eies helpe vs not: for we see by thē, trees, and woods, mountaines, and men, but the light of reason is clowded; so doth our discerning but beget Opinion, and when we haue said we thinke thus, our knowledge is at the fartheſt. My steps are the steps of mortality, and I do stumble and stagger for company, and crawle rather then goe; yet I desire to get further, and to discouer the Land of light. To this end I reade and write, and by them would faine catch an vnderstanding more thē I brought with me, before decrepite-

neſſe and death catch me.

Cicero exacteth an extraordinary knowledge from his ſon, becauſe of his hearing, & conuerſing with *Cratippus*. Mee thinks more ſhould be expected from me, who haue had, and carried about with mee, the excellent Philoſophy of a ſoule. I am now come from conuerſing with Princes, great ſpirits, and high fliers, Hiſtorie hath poſſeſſed mee laſt, a knowledge meeteſt for vs, ſince moſt of the reſt are ſupernaturall, and not of ſo readie vſe: our thoughts heere runne leuell, and may ouertake, for they are earth, and wee are earth; the reſt haue too much law; it is a great ſtart to be as farre as heauen before vs. What we call licorouſneſſe in children, greedineſſe in Clownes, miſerie in couetous perſons, the ſame is ambition in a higher fortune: the head of this humor is one, but in the diſpoſing takes ſeuerall paſſages. To aſpire is

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Of Ambition.

Ambition, which is hope attempting; heere hope is abuſed, which is giuen to man not to clime with, but to keepe him from falling. It hurts not for all this, if we would allay the vigor, and prepare it, as we doe Quicke ſiluer, which killing, cures. I would giue men leaue to looke vpwards, to make themſelues apt, and nimble to leape: let them a Gods name loue learning, the experience of youth: let them obſerue, and be expert in the knowledges of men, and their actions, let them bee iuſt, temperate, and vertuous, all this time it is not ill, it makes them more induſtrious, then perhaps Vertue could ſo ſpeedily: but to looke vpwards, and ſinke into the earth, to haue a high minde, and then to beſtow intollerable worſhip vpon a great man, meerely becauſe he is great, I like not. I doe not thinke but Vertue apparrelled in a true magnanimitie, muſt ſpeed

as well as a seeming good in insinuating baseneſſe: and I would rather chooſe to riſe by louing diſtreſſed vertue, then by adoring pompe; it is much more cleanly, though more daungerous Men miſtruſt themſelues when they truſt more to pleaſing, and ſoothing, then to their owne inward graces. If I be honeſt, valiant, and able to manage great matters, doo I not abuſe them to flie for preferment to flatterie, baſe ſeruitude, and admiration of their actions, who are worthy to be diſdained? It is worthineſſe to plucke Honour from daungers, and hazards, to aduenture famiſhing in a ſiege, to bee the firſt at a breach, to lay hold at the grappeling of ſhippes, vntill the loſſe of both hands, and then to hold by the Teethe: this is the way to honour directly; for which if their be not recompence, vpon their heads let it ly: Comfort cannot be wanting to theſe men

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of valour, that they haue reſtored to their Countrey, the bloud, their Countrey once gaue them. Are not theſe vertues better then to wooe preferment as if ſhe were a wench, to ſend preſents, to praiſe all, becauſe we like ſome; to dance among the creatures of ſeruitude, three houres before our God doth riſe, and then to thinke well of a nod for recompence? I do not thinke it pride in my nature to abhorre theſe, but a good ſafe care to keepe her ſelfe from bemiring: for we muſt not counterfait, if wee worſhip *Baal*, we are no Chriſtians: and he that declines to their adoration is not honourable.

I like well of *Auguſtus* his choiſe of Senatours: Let him trie mee thus a Gods name, and reiect me if hee liſt: I will ſubſcribe to his wiſedome, but neuer be bound to be the regiſter of his Glorie, nor to make offerings to him, to pay, to pray, and to ſerue.

Let them that will guild ouer their fetters with the name of Pollicy, call him a good Polititian that can thus temporize, I thinke he is a ſlaue borne, meeter to feare then loue, let him be whipped, not cheriſhed. Thus I thinke ſeriouſly, though I write it in my talking ſtile, it may be it is the better, for commonly he is not ſtricken againe, that laughes when he ſtrikes.

Eſſay. 11.

Of Diſcourſe.

IT is a pittifull thing at great aſſemblies, to ſee how the ritch, and gay, will ingroſſe the talke, and how baſely they vſe that commoditie, not a word able to profit a Hackney-man: they ſend

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ſend away Time worſe apparelled then their Horſe-keepers, poore & naked of what is precious, but loden with ſtraw and durt, good only for Thatchers and Dawbers. At this time I ſuffer much, ſpecially if I would chooſe rather to fill my eares then my belly, I wiſh for Fidlers to confound them, or any noyſe ſauing theirs. I would at this tim looſe my memory, for ſhe is couetous, and takes all, and with this ſhe will pollute all, make all taſte of Barbariſme.

In this time my eye wandering to finde a handſome cauſe of Interruption, meets with a fellow in blacke, back againe they come with their Intelligẽce, and tell me they haue found a Scholler. I goe to this Veſſell, and thirſting after ſome good licour, haſtily pierce it, whẽ there iſſueth medicines, or law-tearms: alas, it is either a Surgeõ, or an Atturny: my expectation hath broken her necke. Well theſe are places to grow fat in,

not

not wise. Let vs trauaile somwhither else, to the Vniuersitie: Their discourse is good, but too finicall, you vndoe them if you suffer them not to goe Methodically to worke. *Nego maiorem, aut minorem, probo, ipse dixit, &c.* I like not this, except his aduersarie be a Fencer too, there is no vnderstanding one another: It is a general fault among the best professions: For Mercenarie, and Mechanicke, it skills not: It becomes them well to discouer themselues by their speech: but a Gentleman should talke like a Gentleman; which is, like a wise man: his knowledge ought to be generall, it becomes him not to talke of one thing too much, or to be wayed downe with any particular profession. Heerein I admire *Plato* his Description of *Socrates*, who although a Souldier, and a Scholler, yet he discoursed still like wisedome, which commaunds ouer all. One knowledge,

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is but one part of the houſe, a baywindowe, or a gable-ende: who builds his houſe ſo maimed? much leſſe himſelfe, no, be compleate. If thy Gheſts be weary of thy Parlor, carry them into thy Gallery: Be thus, but yet if thou meeteſt with a fellow, that wold faine ſhow thee he is a Mathematitian, or a Nauigator, be content to talke with him of Circles, and Quadrangles, of the Poles, and Nauigating Starres.

There is another Creature that weyes euery word, and will be ſure to turne the *verbe* behind, affects elegancy, and to be thought learned: this fellowe is formall, he robs himſelfe of his commendations, with this premeditated courſe: men looke for much, where they diſcerne ſuch a preparatiõ: beſides me thinks he dreſſes Truth and wiſedome too gawdily. It is the Country faſhion to ſugar ouer what is naturally ſweete: he profits not his Auditory.

I knew a Country Church furniſhed with a Clocke, whoſe hammer was ſtricken by an Image like a man, vpon the wheeles ſtood a Catte, which whē the Image ſtrooke, made ſuch haſte away, as the Pariſhioners when they ſhould haue wept for their ſinnes, and were moued thereunto by the Preacher, laughed at the Cattes nimblenes: ſo is it with this mans hearers, they catch at ſome prettie ſounding words, and let the matter ſlip without any attention. Let Ape-keepers and Players, catch the eares of their Auditory and Spectators with faire bumbaſte words, & ſet ſpeeches: It ſhalbe my courſe when I muſt diſcourſe (but I had rather heare) not to looſe my ſelf in my tale, to ſpeak words that may be vnderſtood, and to my power to meane wiſely, rather then to ſpeake eloquently.

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Essay. 12.

Of Censuring.

THere belongs a dutie to euery action, they are our preciousseſt Issue, beeing ours alone diuinely descended, the children of our soules, we must name them, our Censure is the Goslip, the names good, or badde. There was a time of no distinctiō, for all were good and then Praise was superfluous, for they had motions, & instigations more excellēt: but now we are so ill, that they deserue thanks that are good, & must be cherished: for vice hath perswaded custōe, that to call naught naught, is vn ciuil, & daungerous. Things in suspence come only vnder Supposition, & Iudgment

ment will not turne her ſelfe into Opinion with medling with vncertainties. What's paſt is in the power of our Cenſure, and it were pittie it ſhould be prohibited, ſince experience doubles our naturall diſcretions, and diſcourſe adds to experience, beeing the Cenſure throwne vp and downe in our brains, vntill the wiſeſt with the ſtrength of Reaſon, determines it. We are not without ſcandalizing, and reproaching vaines, but they are occaſioned either through enuie or malice, too foule, and miſhapen mothers, to beare ſo faire a child as reformation: yet I haue heard ſome wiſe men hold that venome of enemies not vnprofitable, that diſcouers our imperfections: what an vnhappie and monſtrous world is this of ours, where the beſt Offices are performed by our worſt acquaintance? For friends either we chooſe them ill, or corrupt them, or there is no choiſe, I feare the laſt,

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last, yet I thinke it possible, if we be good, to make them good: but our conuersation is to delight, not to better, we haue commerce, and traffick with our goods, not our minds: Herein let me register my particular happinesse, who haue parents more carefull of my mynd, then of my bodie, whose aduise or example, if I will follow, I cannot stray,

But in this paper I was determined to speake more generally, for particularities are offensiue: Which tender affection of ours, though I abhorre, yet I meane not to hazard my selfe with Innouation. I will aduenture my opinion, but not my selfe for my opinion. Whether it be solitarinesse, or my conuersing with bookes, or that my youth hath not beene worthy of graue acquaintance, I know not; but the greatest number (me thinks) are out of the way: their proiect, the end they determine

mine at is low, and baſe. Since Time hath diſtild our bloods, and ſeperated vs from the crowde, I holde nobility bound not to commit any action taſting of a degenerate humor. Our ſoules though they can here take no eſſential action, yet in titles they do: for our vertues ſure wee were firſt preferd, which is the deſert of our ſoule; our ſoules thē are gentlemen, & we ſhould apparrell them: but wee attribute all to our bodies, wee feede them well, and cloath them richly ſo that we haue Gentlemens bodies, and ſlauiſh minds; nay euen our bodies, ſtrip them of cloaths, and worſhip, ſute our minds, being groſſe, and thick ribd, apt for nothing but a chaire with a backe, and a paire of ſlippers. Eaſe and formalitie, are the higheſt we reach at, and like ſeeming Fencers, we are meeter for a flouriſh, then defence. It is the comfort of ſorrowe, to ſearch the cauſe

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cause of our mishaps: for this what shal we say, that ambition is a fault, and Quietnesse a blessing? No, but that our educations are rude, and we are blinded with Ignorance. I disswade euery worthy spirit from the inticements of Ambition, & Quietnes I hold blest; but I hold not Idlenesse to be quietnes, but that, that peace is good, which authoriseth the exercising goodnesse. Beside the bond we are obliged vnto our Countrey, euen for our own satisfactiō (me thinks) we should be more industrious. I durst venture my life, there is no pleasure so sweete to age, blind, & decrepit, & by time robbed of all Health, and Contentment, as the meditation of good deeds: It is a ritch inheritance which the father hath, and the children haue, & the whole household is graced with. If wee bee asked how we haue liued, how are vve pierced, how cowardly our sloath seiues vs, leauing vs

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without all defence? Place two men in equall fortunes, the one the ſeruant of Vertue, and of his Countrey, the other of Idleneſſe, and pleaſure; fooles may determine him happieſt that eates moſt meat, and keeps moſt men: but after their deaths, the eies moſt bleared with vice, cannot but acknowledge what a huge diſtance Fame makes betweene their memories.

I haue knowne the extremitie of this Idle life, and of the other I haue had ſome litle taſte, and euen that taſte I ſo much preferre, as I reckon not my life from the time of my birth, but from this day, how much they differ, what a tranquillitie there is in the one, what wretchedneſſe in the other, how pleaſing a ſight is the inward aſpect to the one, how horrible and fearfull to the other, that by mine owne experience I can affirme, I was afraide to thinke of my ſelfe, and neuer durſt aske account

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of my owne life: their diſcourſe and familiarity how vnlike, this life able to better the Auditory, to ſet foorth Vertue in her faireſt colours, the others motions like the pennymotions able to ſtirre, and ſtare, and downe againe. We patch & lengthen our hopes with ſuch fraile and ſlender ſtuffe, imputing our misfortunes to our Deſteny, and to the time, like *Tiberius*, asking a Gard of the Romane Senators, ſaying his loue had purchaſed the hate of the Common-wealth, when it was his vnmeaſurable crueltie. Neither in publike, nor in priuate liues, need we bee in this aduenture, it is no bodies fault but our owne: for Fortune hath no power of Wiſedome, but of Senſuality, and of liues that ſwimme and nauigate without the Load-ſtone of Diſcretion, and Iudgment. I am brought in this Theame, to write with more then an ordinary vehe-

mency, so certainly doo I know mās happinesse to rest in the managing his owne time: Euery man may be blest, and rich in perfection, if his own dissoluteness, and vnthriftinesse, incurres not the contrary. I wish we were all thus carefull, and if I can, I will begin, which I should the better performe, if a generall consent of amendment were in euerie bodies minde. Let vs one helpe another, with laying open our diseases to one another: If our titles in our lands be neuer so little cracked, or seame-rent, wee sweate with our blacke boxes, wee are diligent in searching to recouer them: but our mindes are seam-rent, cracked, and bawdie, but we aske no helpe, nor endeuour to doo any thing but to conceale them. For euery headache our vrines knocke at the Physitions doore, and we are inquisitiue about the state of our bodies, but

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conſcience may exclaime, and cry out to vs, how ſicke, & famiſhed our ſoules ſtate is, but we will not here her. Times paſt were not more carefull, but imployed their care more worthily: I will be bounde in the Romane Commonwealth, in the time of one mans conſulſhip more excellent deeds were performed, then there is now throughout the worlde in many yeares. Who can match mee, *Scevola* burning his hand without motion? Where is there a *Rutilius* that will prize his Common wealth ſo dearly, as to run into the lawes of torment, and death? No, vvee dravve not euenly, but are carried avvaye vvith particular Humours.

Lavves & inforcements, muſt keep vs from the extremity of ill; what ſlauiſh mettalls are we made of in the meane time, that chooſe to fear puniſhmēt, rather then to loue Vertue? I blame nothing

for this but Custome: It is in her power if she will, to make shame smart as ill as whipping.

Lawes keepe but the dregges of a Common-wealth in obedience, and them only from being too ill, but vpwards it prouokes them not, nor any thing but Custome, and the estimation of Vertue.

All this time I haue built but the bridge I meane to trauel vpon, and not that annointed with a finicall Exordium. I trauaile where I list, and when I list, & will not bind my self to more thē I list. Let my feete be bounde to come into the hall before the great chamber, my head shall see which I list first.

I hate the dulnesse of my owne feet, and my horses, when I trauel, & cherish the nimblenesse of my thoughts which cā flie ouer the world in an afternoone.

I am determined to speake of bookes next, to whome if you would not

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not ſay I were too bookiſh, I ſhould giue the firſt place of all things heere. The beſt witte of man that euer was, not aſſiſted by ſuch helps as may make my compariſon blaſphemy, neuer brought ſo much into the world, as by their aſſiſtance he hath had. When I heare a naturall man ſpeake in his beſt, I can ſay but wittie, My commendations are at the fartheſt; but the tongue ſteeped in the true vnderſtanding incident to learning, hath Wiſedome for his rewarde. Experience doth much, but it is too full of ſcarres and wounds, and is bought with gray haires, and danger: when the other hath no leſſe that hath trauailed but in his ſtudy. In a worde propounde any courſe ſauing eating, and ſleeping, and wanting this, you are maimed: euen in the life of blows, and warres, where ſtrength ſeemes to beare more ſway then vnderſtanding,

yet Armor, Discipline, Marshalling, aduantage of number, and scituation of the place, ends with the well tuned Harmony of an oration, whose force hath often beene as much as all the rest, and with the sweetenesse, added vigour to the harshnesse of Valour. Of Bookes, for both Philosophies I onely esteeme *Plato*, who doth so cunningly weaue them together, as (me thinkes) he saith he is content to giue you knowledge, on condition you should bee honest. In the person of his *Socrates*, he setteth downe one of the most absolute formes of life, that is possible to be imagined. I doubt whether he were so well as his picture, yet *Plato* telles it so with the circumstances, as I am afraide sometimes by doubting, to do him wrong: If he wanted not very much hee is worthy of admiration, if very much, of applause, being the onely man that euer

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euer I heard of, moſt innocent of entertaining a forced grace for ſome ſecond cauſe.

Of Hiſtory if you will haue mee ſhow you the beſt firſt, I muſt begin, and ende with *Tacitus*, ſo graue a ſtile, ſo Iudiciall a Cenſure, and ſo piercing an eye into the deſignes of Princes, and States, neuer met in one man: he is ſo worthy, that I wiſh hee were as rare, for I hold no eye meete to wade in him, that is not at the helme of a State.

For profitable Recreation, that Noble French Knight, the Lord *de Montaigne* is moſt excellent, whom though I haue not been ſo much beholding to the Frẽch as to ſe in his Originall, yet diuers of his peeces I haue ſeen trâſlated: they that vnderſtãd both languages ſay very wel done, & I am able to ſay (if you wil take the word of Ignorance) trãſlated into a ſtile, admitting as fewe Idle

words

words as our language will endure: It is well fitted in this new garment, and *Montaigne* ſpeaks now good Engliſh: It is done by a fellow leſſe beholding to nature for his fortune then witte, yet leſſer for his face then fortune; the truth is, he lookes more like a good-fellowe, then a wiſe-man, and yet hee is wiſe, beyond either his fortune, or education: but his Authour ſpeakes nobly, honeſtly, and wiſely, with little method, but with much iudgement: Learned he was, and often ſhowes it, but with ſuch a happineſſe, as his owne following is not diſgraced by his owne reading: Hee ſpeaks freely, and yet wiſely; Cenſures, and determines many things Iudicially, and yet forceth you not to attention with a hem, and a ſpitting Exordium: In a word hee hath made Morrall Philoſophie ſpeake couragiouſly, and in ſteede of her gowne,

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giuen her an Armour; he hath put Pedanticall Schollerisme out of countenance, and made manifeſt, that learning mingled with Nobilitie, ſhines moſt clearely.

I haue done with bookes, and now I will ſit in iudgement vpon all thoſe that my memory can readily produce, and it is no preſumption, *L'euento ſpeſſo è giudice non imperito delle coſe*: Seeing the beginning, and ending, the circumſtances fall eaſily into euery head, eſpecially conſidering my opinion of theſe things is no part of my faith, neyther doe I hold them ſo obſtinately that I will not doe Reaſon reaſon, and yeeld if I ſee cauſe. I thinke Courage in the time of *Alexander* the great, was a great Gamſter, Pollicy at that time was not his crafts-maſter; ſome vnderſtanding they had in marſhalling an army, in aduantaging thēſelues by the ground, but in more hidden points they were

not,

not then exercised: thus I thinke his Conquests the lesse miraculous: but yet from so young yeares, from so little experience, the heigth of his attempt was honourable, and his proceedings admirable: to keepe so warlike a people in so good a temper, argued a great strength of vnderstanding, yet doe I blesse no action of his more then the faire vsage of his female prisoners, considering their beautie apt to prouoke, his temper being fiery, not to endure prouocation, one of these resistances shines beautifully, and as *Cicero* saith of *Cæsars* clemency, is an action purchasing glorie without sharers: His foundation was answerable to so high an enterprise, sharing out his particular reuenewes among his followers, which wonne their loue: for meane fortunes loue wealth, high Fortunes Glorie.

Among these, *Perdiccas* spake to my liking

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liking, who being offered an ample Patrimony, asked his maister what he would leaue to himselfe, *Alexander* said Hope, hee desired to rest there too: excellently well plaied on both sides: hee was a rare young man, whom Fortune followed, and with whom Death played good Fortune, for I thinke if he had liued, hee would haue lost by the world, and growne downward: so excellent was his youth: as I am afraid his Age would not haue bene answerable, and then his Coruet would haue fallen out disgracefully, therefore he did well to die.

If the Senate of *Rome* had seene *Cæsar* weepe that hee was not vp asloone as *Alexander*, I thinke they would haue curbd him shorter, but hee offended worse in that iourney, when he protested among his Companions, that the first place in a little Village, was in his estimation more worthie then the second

second in *Rome*: I like not this openesse, it was not sutable to *Cæsar*, hee played his Game well, but there was no cast like the reconciling of *Cassius*, and *Pompey*, it wonne him the wager: Euen this one Action deserues a volume, for there is much in it, but I will thinke the rest, and giue it onely a scratch with my pen: his Gouernment generally was like *Cæsar*, onely there rests two things that *I* am determined to touch: the one is erecting againe the Statues of *Sylla*, and *Pompey* throwne downe by their misfortunes, it was too late for their memories to hurt him; yet this clemencie to his enemies, made his friends not doubt to speed well vnder him, and those indifferent to finde him a good Lord: this was well done. The other as ill, that hauing brought a gouernment free to a particular, and forestalled all Dominion, not to be content with the thing, but to thirst after the name

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name of a Monarch, it was vnſeaſonably done, and in my opinion the haſtener of his death. This puts me in mind of the cõtrary courſe vſed by the houſe of the *Medici*, who did pull the ſtaffe of libertie ſo eaſily out of the peoples hands, that they had it before they were miſtruſtred: ſo by degrees did the ſon get farther then the Father, and the Grandchild farther then the Grandfather, as if their ſoules before their communicating with their bodies had ſate counſell about it.

Auguſtus the heire of *Ceſars* labours, was borne fit (in my opinion) to ſettle a new erected Empire, *Militem Donis, Populum annona, cunctos dulcedine Otii pellexit*: hee tooke the right courſe, for there is in the multitude a ſtrength more then they know of, & in this new world, ſeueritie might haue brought them to tricks of Teſtineſſe, able to haue indangered their Rider,

but

but he loosened them, and gaue them lawes, and restrained the excesse of the mighty, things acceptable to the people and with these good innouations, hee turned their eyes from looking into times past, or practising to recouer libertie. But of all the Princes that euer my eyes haue met with in my reading, or my ears haue heard of by others, the onely Polititian was *Tiberius*: his beginning was not ill, but full of wisdom, and somewhat vertuous, yet somewhat the better (as it is thought) for feare to be excelled by *Germanicus*, whose power in souldiers, wisedome to mannage great matters, and loue to possesse himselfe of great matters, was such, as *Tiberius* liued iealous as long as *Germanicus* liued: there was no lesse honest policy in *Germanicus*, who saw *Tiberius*, yet was not able to shunne him: After a great Conquest of the Germanes, markes of Triumph being set vp, *Tiberius*

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rius was mentioned in the Insculpture, and the conquerour left out, for hee knew well the couetousnesse of Tyrannie.

Tiberius course with *Germanicus* was full of safetie, I cannot say honestie: first to remooue him from the gouernment of *France*, where hee was strong in the loue, and multitude of his souldiers, was vnder the cloake of rewarding his vertues with Triumph: Afterwardes an insurrection in the East partes was acceptable vnto him, to suppresse which, he sent *Germanicus*, where hee might bee nearer daunger, remote from Loue, & conuersant with Chaunce; to effect which, hee sent thither *Piso*, by base flatterie to winne the Souldiours, and by opposing himselfe to *Germanicus*, to keepe forrayne Princes from vniting themselues to him.

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Germanicus died there (as it is thought) poyſoned, which the people deſirous to reuenge, he ſuffered to keep himſelfe out of ſuſpition, and yet with ſuch hope to *Piſo*, as kept him from diſcouering the ſecret. His ſpeech (euen in light matters) was obſcure, and ſubiect to a double conſtruction.

In the gouernment of forraine Prouinces, he made choyſe rather of a ſlow delicate people, then of ſpirits of more excellency: as *Suetonius* ſaith he did of *Vitellius*, *In inferiorem Germaniam miſſus eſt, contemptu magis quàm gratia electus.* In the end this courſe made him grow doubtfull: for ſuch people being vncapable of thoſe places, indangered the Empyre, and ſuch as were worthie, hee thought daungerous to his particular perſon: to auoid which, hee choſe Gouernours of abilitie, which exerciſed their wits in their places with the

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the bodies of their Lieutenants, and themſelues hee kept neare him in perſon. I make no Apologie for his vertues (for hee was vnmeaſurably vicious) but his pollicie neuer fayled him but in his affection to *Seianus*, who ſurely had gone beyond him, had hee not beene hindered by the peoples hatred, and the number of his ſucceſſors, rather then by himſelfe. In the end, let me end with Death, which laſt part giues eyther luſtre, or blemiſh to our memories: nothing heere can ſtand, therefore let vs make it in our powers to goe out handhomely. Feare (mee thinks) is deſtinated to more vncertaine euents, and therefore ſhould not diſturbe our concluſion, ſaying truely, I ſhould forbid it in all things, but Diuinitie, for it hinders our intentions, and a ſeeming, makes vs doe things vnbeſeeming.

Quippe etenim quàm multa
tibi iam fingere possunt
Somnia, quæ vitæ rationes
vertere possunt,
Fortunasque tuas omnes
turbare timore?

Tacitus makes one of the *Sempronii* not wholely to degenerate from his house for dying well, *Constantia mortis haud indigna Sempronio nomine.* I know not any thing so certainly in our power that carrieth with it more maiestie, and begets a more eternall, and continuall Honour: nor any thing that wee may prouide for so certainly, and not be deceiued. Let vs a Gods name *Hoc agere*, when we liue, liue: and when wee are about death, tend our businesse.

Though we haue many examples notable in this kind among the Græcians, and that it was so conuersant with the Romanes, as nothing was more in fashion: yet I wil name only two of seuerall

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Sexes, it may be they may ingender among vs, and beget Reſolution: I like them the better becauſe vnexpected, therefore their manner of entertaining it not affected, it was *Iulius Cæſar*, and *Olimpia* the mother of *Alexander*, they died comely, and had euen then when they were out of daunger of Reproofe, a care not to commit any ill-beſeeming Action.

There is a laſt taſte of things, that giues them the name of ſweet, or ſoure: from this we haue drawne a Metaphor, that nothing goeth with full applauſe, that holdes not his perfection to the end. Of life, and his appurtenances Death is the laſt reliſh, which if it taſte fearefully, and looke troubled, drawes the Cenſure to determine it licour full of the lees of Humours, rather then of cleareneſſe, and puritie.

Essay. 13.

Of Jests, and Jesters.

I Thinke Iestes, and scabbes are much alike, both the aboundance of superfluous humours, and this breaking out more wholesome then pleasant. It defends the wit & the body from sicknesse.

If the most naturall abilities bee thus deformed, what becomes of the affections of this vaine, who inforce it in themselues? Surely if they determine not to beg with it, and so to mooue commiseration, put it on, and nourish it as Beggers doe broken shins, I knowe not their vse. It is onely tollerable in them whose natures must of force haue

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that vent, which vse it as some bodies do breaking of winde. But for them that will choose to loose a friend rather then a Iest, and desire to be admired in laughter, and are out of countenance if their Iestes take not, they be in my opinion strange creatures.

There is another sort worse then these, that neuer vtter any thing of their owne, but get Iests by heart, and robb bookes, and men of prettie tales, and yet hope for this to haue a roome aboue the Salt. I am tyred with these fellowes, my eares suffer at this time, more then at Parris Garden.

I would haue a Iest neuer serued aboue once, when it is cold, the vigour, and strength of it is gone. I refuse to weare buffe for the lasting, & shall I be content to apparrell my braine in durance? by no means. Of things of this kinde, I would not desire to be doubly furnished, for by that time one be

worne, it is out of faſhion.

There is a kinde of harmeleſſe witty mirth, at ſometimes not ill becomming, but the exceſſe is abhominable; eſpecially to ſet the wit on the tenterhookes for ſo baſe a purpoſe. Hee that happens on this mediocritie hath no euill chaunce, but to take paines, and to earne a leſt with labour, hee is in worſe caſe then a Ballad-ſinger.

Eſſay. 14.

Of Youth.

MEe thinks this ſame Youth is a very ſickneſſe, a malady full of diſtemperatures like an Ague, it wiſheth for what would hurt it, is daungerouſly ſicke, & yet will take no phiſicke. It is a ſtrange thing

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thing, that the beginning of life ſhould be death, thus full of vncurable diſeaſes.

I haue long laboured in this infirmitie, euer ſince I was borne, I am not yet cured: they ſay there is nothing good for it but time, which I cannot yet get, and therefore am ſtill ſicke, though not ſo ill as I was: for I borrowed a little of Experience, which hath done mee onely this good to know I am not wel, it hath made me ſenſible: ſince I came to which my occupation hath beene to obſerue my ſelfe, & others. And if it be not the effect of a cruel nature, it would make a man laugh to ſee the diuerſitie of their fits, generally all madde, but differing in the manner of their furies. Their braines are all ſo horte, that they haue no vſe of thē, they are all numme, only their ſenſes are left them, in whoſe pleaſure they liue. Some giue all to their ſight, and loue to looke vpon nothing that looks not faire, and yet they looke

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in the Glasse to finde themselues, when a more beastly sight they cannot finde in the world. Thus doe they attribute all to their senses, though they differ in allowing the preheminence.

It is with them as with the Indians for their Gods, some worship the Sunne, some the Moone, Beasts, Fishes, and Foules, or whatsoeuer else it pleaseth their fancies to preferre. Somtimes they grow inconstant, & vary their delights.

There is most hope of these, for I hold, that *Inconstancie* the working of their soule, who loathing this language of earth which she vnderstands not, sheweth them betimes the end of their delights to be griefe.

I haue noted when these sence-pleasers haue come from any of their sports, what a naked discourse hath followed: how well *Iumball* gaue it in such a dry path, he hath a nose cries one like a Beagle, and yet a very deepe mouth:

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mouth: if verie deepe, deeper then his head, for that is too too ſhallow: In this kinde paſſe they all their time, and ſome worſe: and yet theſe are the beſt ſorte of youth, there is greate hope of theſe: mee thinkes there ſhould bee ſo of their Dogges too, for they receiue all from them.

In the other ſorte more riotous, I can commend nothing but their reſolution, ſurely they meditate much on Death, and thinke not to liue till to morrow, for they take care onely for to day.

Thus much I know of Youth, I would I could tell you the diſpoſition of Age too, for I am weary of this life.

Of

Essay.15.

Of the obseruation, and vse of things.

I Come now from discoursing with an Husband-mã, an excellent stiffe slaue, without obseruation, respect, or ciuilitie, but not without a great deale of wit, if it were refined, & seperated frõ the durt that hãgs about it. I haue sold him an houre of my time, & haue ware for it, good sound principles, in truth becomminge better fortune: This time, hath not beene lost, for his experience, his learning of Tradition, and his naturall witte hath enformed mee of many things, I haue picked out of him good Philosophy, & Astronomy, and other obserua-

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obſeruations of Time, & of the world: all which though hee imployes about durt, and allotteth to that end, hinders not me from making a more worthy vſe of them.

There is not that thing vppon the Earth, that well examined, yeeldes not ſomething worthy of knowledge: that diuine Artiſan that made them, neuer faſhioned any thing vnprofitably, nor euer ſet forth any of his workmanſhip without ſome inward vertue. I do firſt preſcribe them that deſire to proue excellent in diſtilling theſe ſimples, to lay in good ſtore of the fuell of learning: whatſoeuer he hath of his own natural wit, is not ſufficiēt, it makes not the fire hot enough: for there is a great deale of tough vile ſtuffe to be drawne out, before what is pure can be gotten; but thē (I tell Ignorāce a miracle now) he ſhal not ſe, nor touch that thing, that will not adde to his wiſedome: for

things

thinges are a kinne to one another, they come all out of one Fountaine, and the knowing one, brings you acquainted with an other, and so to others. All kinde of bookes are profitable, except printed Bawdery; they abuse youth: but Pamphlets, and lying Stories, and News, and twoo penny Poets I would know them, but beware of beeing familiar with them: my custome is to read these, and presently to make vse of them, for they lie in my priuy, and when I come thither, and haue occasion to imploy it, I read them, halfe a side at once is my ordinary, which when I haue read, *I* vse in that kind, that waste paper is most subiect too, but to a cleanlier profit: I see in thē the difference of wits, & dispositions, the alterations of Arguments pleasing the world, and the change of stiles: this I haue in despight of him, be neuer so ignorant: and if hee hath any

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thing good among ſuch ſtore of ill, why that is mine too. I haue not been aſhamed to aduenture mine eares with a ballad-ſinger, and they haue come home loaden to my liking, doubly ſatisfied, with profit, and with recreation. The profit to ſee earthlings ſatisfied with ſuch courſe ſtuffe, to heare vice rebuked, & to ſee the power of Vertue that pierceth the head of ſuch a baſe Hiſtorian, and vile Auditorie.

The recreation to ſee how thoroughly the ſtanders by, are affected, what ſtrange geſtures come from them, what ſtrayned ſtuffe from their Poet, what ſhift they make to ſtand to heare, what extremities he is driuen to for Rime, how they aduenture their purſes, hee his wits, how well both their paines are recompenced, they with a filthie noiſe, hee with a baſe reward. There is not any thing retained in my memory

from

from the first that profits me not: sometimes I renew my nurses stories, and being now strong, and able to disgest them, I find them not without nourishment. My after life (though I lamēt the bestowing it, because I should haue put things more precious in first, yet it) is not without profit. I was bound then to *Arthur* of *Brittaine*, and things of that price: for my knowledge was not able to traffick with any thing more rich, *Stowes* Chronicle was the highest, yet I haue found good vse of them, they haue added to my experience. My exercises, & recreations, or rather (as I then vsed them) occupations, I finde worth somwhat. I would not loose my knowledge of Hawkes, and running Horses for any thing, they are not without vse, I meete often with people that vnderstand no other language, and then they make me sociable, and not vnpleasing to the

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the company. If out of theſe dregs there be good iuice to be got, what is there out of more noble obſeruations? truly an incredible knowledge: he that can make vſe of them, may leaue reading, and profit no leſſe by theſe. If out of theſe blotters of paper many things may bee extracted not vnworthy of note, what may wee expect from *Homer*, *Virgil*, and ſuch Poets? If in *Arthur* of *Brittaine*, *Huon* of *Burdeaux*, and ſuch ſuppoſed chiualrie, a man may better himſelfe, ſhall hee not become excellent with conuerſing with *Tacitus*, *Plutarch*, *Saluſt*, and fellowes of that ranke? Here ſtay thy ſelfe, & read with attention: Mee thinks *Plutarches* liues ſhould make euery man good that reades them, he may take his choiſe of ſuch a nūber of courſes, and fit his nature with his temperature: Some onely the ſeruants of Vertue, others vſing her for their own

ſakes

ſakes: ſome ſwayed with their fortunes, others immoueable. *Cicero* ſhoweth thee how to ſpeake well, and to haue a care of thy ſelfe. *Scipio* onely lookes to the flouriſhing of his Countrey. *Themiſtocles* burning with Ambitiõ, ſleeps not vntill he hath gotten a life anſwerable to his nature. *Alcibiades* an excellent patterne of wiſedome to him that will temporize. *Alexander* propheſies of himſelfe with weeping at his fathers Conqueſts, a teſtimony that Vertue will ſhew it ſelfe before it hath power to performe any thing. It is older then the bodie is, ready long before it. *Pyrrhus* repreſenteth to vs the vncertainty of the worlde, not holding any of his Conqueſts ſure: It may be an aduiſe to ſome ſpirits to make them prefer a poore certainty, before theſe wauering fortunes, to which purpoſe one ſaith, *Beatior fuit Fabritius animo, quàm Pirrhus regno*, It is true, the inward

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ward Riches are onely our owne, but to dedicate a life onely to their vse, is to enioy an inuisible commodity, to burie wealth. *Demetrius* was a Commixture of vertues, and vices, and (me thinks) his end declares his vices onely to be naturally his, for his change of fortune made him giue ouer Vertue, he was content to forget her, on the condition not to remember his fortunes, be betrayed Vertue, and died a drunken dicer. *Salust* is excellent in his description of men, If thou likest a seuere honest grauitie, looke vpon *Cato*, this fellow sure was naturally good; but somewhat too well contented to be thought so: If I were not a Christian I should like well of his death, especially of the manner of it: It is nothing to dye, but that night to studie earnestly, I do infinitely allowe: since I may not admire him, I will pittie his death, and

and withall, the feeling the points of the two swordes, that was not sutable. I am afraide hee was afraid of paine, I am sorry for this, the rest was very good, his other calmenesse shall make me pardon this motion.

From *Cateline* may be taken many obseruations, but they are like the man daungerous: then but this. All qualities without the direction of vertue profit not, but ouerthrow their possessours.

From *Tacitus* concise stile, there are many Iewells to be gotten, he begins with the common Iudgement that followes a crewell luxurious gouernment. All that I can say of *Nero*, is, I blame him not for beeing afraide of Death, it was not hee, it was the remembrance of an ill life, and riches, the betrayers of men to cowardise. *Galba* teacheth Princes, there

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there is daunger in trusting seruants too farre: he witnesseth the indiscretion of the people wishing for *Nero* againe, because hee was yong, and handsome, and faire, whereas *Galba* was riueld, and old; their eies are their Iudges.

I haue beene content to taste Histories, and their obseruations, that I might tell them that yet know it not, that there is yet something else to be noted besides the Series of the History. As out of these, so from our liuing Relations, from men, and from their actions, of all which, Discretion will make as much vse, as an obseruing stomack doth of meates agreeing, or disagreeing with his disgestion.

Essay. 16.

Of Opinion.

IT befalleth me now, to speak of the straungest thing of the world, and yet it is nothing, and for all that, scareth the most mightie; It is a monster, halfe Truthe, and halfe Falshood: It receiues all formes, sometimes taking resemblances most pleasing, other times most terrible: *It* cleaues most to great Fortunes, & yet liueth vpon the breath of the vulgar; It is desired, & shunned; serued, & scorned: Sometimes it maketh her seruãts Industrious, sometimes treacherous. It is often a cause of things looking like good, & faire, more often of

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of wickednesse, and sinne: In a word it seemes to doo much, and doth nothing; And all her followers looking like spirit, and Resolution, are the very essence of baseneſse, and cowardise: they are worse then blind mē that haue a dog for their guide, for they dare do nothing of themselues, vnlesse they first aske counsaile of Opinion: She is much made loue too by base Ambition, by Thirsters after promotion: Some attempt to win her with little ruffes, short haire, and a graue habit, decent lookes, fewe words, and sobrietie: These would faine haue her say they are graue, wise, sober, temperate men, worthy of promotion, meete to bee parte of the tacklings of a commonwealth.

There is an other sort court her with fine speeches, would bee thought wise, & learned, but these neuer vtter their ware but in great assemblies, wher they

may hope certainly of witneſſe. It ſomtimes makes cowardiſe to aduenture vpon daunger, but they will ſeldome make triall of themſelues alone, they like not nightſeruices, nor Secret Stratagems: A pitch'd field is too little, and the eye of the Generall muſt attend them, or elſe they like it not.

It is wiſedome with them to looſe no labour, and prodigalitie to conceale vertue, it is worſe then to weare cloath of gold inwardly, and fuſtian outwardly, they allowe of no ſecret expence, it is vnthriftineſſe: They often goe like vertue, ſpeake like Vertue, doo like Vertue, but that is where Vertue is in faſhion, for as it alters, they alter, they loue not her, but Opinion. Opinion is the mother of Hipocriſie, who coynes counterfet money vnder the ſtãp of Vertue, which nothing can diſprooue but the touch-

ſtone

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ſtone of both Fortunes: ſurely theſe people ought to bee pittied, for they take more paines then the vertuous; for theſe laſt vtter their ware as Occaſion giues them leaue, and when t'is done, t'is done: the other are faine to get company togither, to make frends, and all the time of their performing any thing, their mind is diſtracted: they deſire to doo it well, and are earneſt about that, and as earneſtly are their eyes and eares buſied about their allowance, which if they haue not, they are throwne lower in their imaginations, then the Center of the Earth: their paines are thrice more, their reward much leſſe; the allowance of the people the applauſe of vncertaine Ignorance, which if they do not as much to morrow, is loſt: but the vertuous haue an inward ſatisfaction, and a ſure expectation of an eternall reward. If at any time the attempts of theſe Secta-

ries of Opinion bee eſpied, and that the cauſe of their ſeeming good bee knowne, they are then the very pictures of wretchednes, more baſe then a Spittle houſe, they lament, & howle, and chide Fortune bitterly: thus is it with them in their apprehenſion of misfortune, they are more ſubiect to take infection then the beſt complexions, their imaginations multiplye griefes, they adde more terror then it is poſſible they ſhould ſuffer: An ill Dreame to them is worſe then the ſword of an Executioner to Reſolution: In a worde, they knowe nothing; neither doo they thinke of any truly, but the exceſſe of delights, or griefes worries them worſe then a beare bound to endure ten dogs. Hee that loathes this life, let him not beleeue any thing raſhly, let him loue Vertue, let him aſpire to *Cato* his deſcription, of whome *Saluſt* ſaith

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saith, *Esse quam videri bonus malebat*. Let him neyther bee subiect to vaine-glorie, nor flatterers, nor respect commendations, nor reproofes, farther then they goe with Trueth: If otherwise, let him defend his eares from their noise, and let them passe without attention, for they are but as fawning Dogges. This course will defende him from being bewitched with words, and beget iudgement, the cause of all well performed Actions.

Essay. 17.

Of Discontentments.

SHall wee robbe our selues of Contentment because our bodies are mortall? or shall we

ries of Opinion bee espied, and that the cause of their seeming good bee knowne, they are then the very pictures of wretchednes, more base then a Spittle house, they lament, & howle, and chide Fortune bitterly: thus is it with them in their apprehension of misfortune, they are more subiect to take infection then the best complexions, their imaginations multiplye griefes, they adde more terror then it is possible they should suffer: An ill Dreame to them is worse then the sword of an Executioner to Resolution: In a worde, they knowe nothing; neither doo they thinke of any truly, but the excesse of delights, or griefes worries them worse then a beare bound to endure ten dogs. Hee that loathes this life, let him not beleeue any thing rashly, let him loue Vertue, let him aspire to *Cato* his description, of whome *Salust* saith

ſaith, *Eſſe quam videri bonus malebat*. Let him neyther bee ſubiect to vaine-glorie, nor flatterers, nor reſpect commendations, nor reproofes, farther then they goe with Trueth: If otherwiſe, let him defend his eares from their noiſe, and let them paſſe without attention, for they are but as fawning Dogges. This courſe will defende him from being bewitched with words, and beget iudgement, the cauſe of all well performed Actions.

Eſſay. 17.

Of Diſcontentments.

SHall wee robbe our ſelues of Contentment becauſe our bodies are mortall? or ſhall we

we esteeme it the best assistance of our friend to weepe? I shall doubt of the choise of my counsailor, if his *Proemium* be bewailing, & his instructions teares. Our griefes originals are two, both arise frō the bodie, the one the issue of Pleasure, the other of Griefes: the first is the most honest, the last most fooliſh. Whē our bodie hath rebelled, & becommeth the slaue of lust, it is well done of the soule to lament his obstinate folly, but to sympathize with the bodies griefes, and aches, and paines, to spend exclamations vpon a thing necessited, it is most ridiculous.

We haue many faire examples before vs, rather to be followed, then admired; for I thinke it not impossible to put on this Habit of Resolution. It is an armour (mee thinks) of excellent proofe, to meditate of the Eternitie of our worthiest part, and to thinke this compact of the Elements must

suffer

suffer a dissolution. Whatsoeuer God doth by a *Medium*, must know an end, what immediately belongs to Eternitie. Heere doth Philosophy according to *Plato*, giue the soule againe her winges, and helpes for to blowe the Coale of her first light, and makes her to distinguish betweene Earth, and her owne Essence: and when any of these Tooth-aches of the bodie come, she teacheth that they are to be entertained, not as strangers, but as Familiars that we haue long expected. Who hath beene acquainted with this Philosophicall life, cannot but end with *Plato* in his *Axiochus*, *Tantum abest vt timeam mortem, vt nunc etiam teneat Amore.* Resolued of this, mee thinkes; Thinges short of this should lay no holde of vs; but alas wee are so vsed to this bewayling, as if wee haue no cause for what wee feele, wee will for what wee see, for the losse

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losse of money and things of that kind; and if these bee not readie, wee will weepe at a tale, or at Puppet play. It skilles not, if the bodie onely were at this expence, but our soules will accompany them, and bee so foolishly kinde as to lament for that they neuer knew. Whiting of this, Contemplation desires me to protest her the onely Curer of these Diseases: and she is so indeed: There is no way to make this seperation but by her: she sheweth her seruants those Terrours vnmasked, which are found to bee no other then like *Chimeraes*, begotten betweene Feare, and Darkenesse, which vanish with the Light, and are expelled by the eye-light of Knowledge.

Doest thou lament for what is to come? Why? because it is not come? No, because it is grieuous, and wilt thou double thy griefes with pulling them on before they come? why it is

too

too late to weepe: If thou wilt doe any thing, pleaſe thy bodie with getting Cure: if it be vncurable, Lamentations are vaine: there reſtes nothing then but to imitate cunning Porters, get ſomewhat to ſaue thy ſhoulders, and learne to carle it with the greateſt eaſe. I neuer yet ſaw griefe of ſo deepe a Dy, that Time hath not changed: were it not better to be ones owne Phiſition? and though we haue loſt Friends, Reputation, and Riches, the houſehold-ſtuffe of eſteem in the world, yet if we holde Patience we are not poore: And among the wiſe, the eſtimation will rather encreaſe then decreaſe with theſe trials. Come then, let vs maintaine this Fort reſolutely, there is no ſafetie but heere, *Nullus locus eſt, quò non poſsit Fortuna proſequi*, yes, heere ſhe cannot: this place is diuine, and immortall, and ſhe commaunds ouer nothing that is not ſenſible: for the other: *Vitiis affectus*

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fectus proprius eſt diſplicere ſibi : Behold this workeman who hath made vs ſo contrarie to vice, as we neuer taſte her, but ſhee riſeth in our ſtomackes, and checkes our Intemperancy.

Heere are the beſt motions that the ſoule hath of the body, ſhe erreth not frō her diuinity to be thus charitable for her ſelfe,& her companion: there is no diuinity ſo eaſie to be cōprehended by our ſences,neither is there any that carries more terrour with it. When our inticing Fantaſie hath dreſſed a delight pleaſingly,& preſents it to the reſt,they all like it,and it is ſpeedily bought; afterward our conſcience ſhewes vs our choyſe,when behold it is moſt ougly,& deformed: our ſenſes we crie out,haue deceiued vs,but that will not ſerue; our once kiſſing it,makes it follow vs perpetually.Here hath ſhe cauſe to weepe, & to pitie our torments, enforcing vs to remorſe,& an after care with impreſſion of her lamentations.

Of

Essay. 18.

Of Sleepe.

MY custome is about this time of day to sleepe, to auoide which now, I choose to write so, if this bee a drowsie stile, and sleepily done, yet if it be not worse then sleepe, I goe not backward, for it serues in sleepes roome. This sleepe is to me in the nature that Dung is to Ground, it makes the soile of my apprehension more solid, & tough, it makes it not so light, & pleasant, & I am glad of it, for I find my selfe too much subiect to a verbal quicknes: thus I think it good for me that I am of a drie barraine mould, but for others it may hap to make them wateriſh: the cause of this is common,

as

as the effect, yet as some bodies are more subiect to it then others, so meats of one kinde prouoke it more then another. This makes me often play the Epicure, making my stomacke a coward, to fight with Partridge, Phesant, and such foule, whose Ayrie parts are more fine, and poyson not the Braine with thicke vapours. The foure-footed Beastes are dull and grosse, and so is what proceeds from them. Well, for my part I will put away this sleepy humour, for it is an extreame spender. When I come at the ende of a weeke to reckon how I haue bestowed it, in that seauen daies I finde nothing, but Item in sleepe, Item in sleepe: And in the end *Summa totalis*, seuen nights, seuen Afternoones, beside halfe houres, and quarters, at vnaccustomed times: there is no proportion in this, especially to bestow so much of winking. I cannot blame *Alexander* though hee misliked

misliked it, and held that, and Luſt, the arguments of Mortalitie: If he had vſed eight of clocke-houres, the *Perſian* Empire might yet haue ſtood. Not ſo much but good Husbands hate it; And *Pedantes* haue made it a maine ſupporter of their inſtructions. I would liken it to Death, but that it is more terrible, for it is idleneſſe: yet thus it is Death, for it killes Eternitie. Fame neuer knew a perpetuall Bedpreſſer. Is it not a pittifull thing to ſee a fellow beſtow halfe his Patrimonie in hobby-horſes? then pitie all, who hauing but a little time, dedicate that to ſleepe. But this is the effect of our Bodies, who in deſpight of our ſoules Diuinitie, will follow their naturall Inclinations, to lie along, and be ſenceleſſe like their earthly Originall.

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Essay. 19.

Of Life, and the fashions of Life.

THere haue been great Contentions about my Minde, and my Bodie, about this Argument of Life; they are both verie obstinate in their Desires: and I cannot blame them, for which so euer preuailes, depriues the other of the greatest Authoritie. My Soule extols Contemplation, and perswades me that way; my bodie vnderstands not that language, but is all for action. He tels me it is vnproper, being of the world, not to liue so, and that I am borne to my countrey, to whom imbracing this contemplatiue life I am vnprofitable: the other wants not reasons forcible, and cælestiall. It hath beene

beene my continuall labour to worke a reconciliation betweene them, for I could not perfect any course by reason of this Diuision. Earth and Heauen cannot be made one, therefore impossible to ioyne them together: onely thus much I haue doone, they are content I shall take my choyse. All this time I wasnot Masterlesse, nor idle, I put the common phrase out of fashion: he that saies of me onely well, He liues, speakes too sparingly of me: for I liue to better my minde, and to cure my bodie of his innate diseases. I must choose the actiue course, my birth cõmaunds me to that: I am set aboue many other in the Herralds bookes, not to sit highest at a Table, nor to be worshipped with caps and knees, but to haue a care of my countrey. The aduancer of my house first did certainly see some worth in predecessors meet to gouerne, or at least wise to be an ex-

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ample to lower degrees, to that ende they were erected higher then ordinarie, that euerie eye might behold thē: If their bloud were refined by the Prince on that condition, if I pay it not after them, I am worthie to forfeit it. I will then religiously obserue the dooing my Countrey seruice; If she imploy mee not, I sinne not though I betake my selfe to the secret betterer of mindes, Contemplation: Howsoeuer, I must begin heere; for as Nurses Lectures instruct little Children by seuerall obiects, to know sensible things, and by that little giue them the knowledge of a Boy: Being past that age, and come to the new life of a man, Philosophy must then be his Nurse: and as his first institution taught him words, and to distinguish of things by words, this teacheth him the meaning of those, and to distinguish things by Reason: he receiued first single obiects by the intel-

intelligence of the ſences: In that time hee learned to ſpell, this Schoolemaſter teacheth him to put together, and to inlarge this building, makes him capable of vniuerſalities, and the higheſt knowledges.

Non Radii ſolis, neque lucida tela Diei,
Diſcutiunt animos, ſed naturæ ſpecies ratióque.

It is ſo, hee gouernes by geſſe that is not a Philoſopher, he is a daungerous ſtates-man: for when vncontrowled affections meete with a high fortune, they beget Tyrannie and Oppreſsion. I haue not then altogither loſt my time, I haue beene adorning my houſe within: it is my deſire not to haue it lie ſlouenly, I make it readie for Gueſtes, that is for imployment; if they come not, it is no matter, it ſhall bee the better for my ſelfe to liue in. I care not though ſome nice Braines taxe mę of

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immodeſtie, for proteſting myſelfe thus deſirous to doe my Countrey ſeruice: my ſoule can witneſſe for me, it is no particular Loue: thanks be to God, I know not much of want, neither deſire I Riches: I am borne to ſufficient. It is true, I thirſt after Honour, and would be glad to leaue my houſe ſome teſtimonie I haue not beene vnprofitable that way, which may be purchaſed in an honeſt quiet life, as well as in the other, I am afraid of nothing, but that in this contemplatiue life I ſhould be thought idle, and in eſchewing companie, to be of *Domitians* ſect, a Flycatcher. We Gentlemen are verie ſubiect to this, therfore it is not Iealouſie, but Prouidence in me to ſuſpect: wee are indeed generally ſlothfull, our contention is not which is the moſt honorable life, but which affords moſt pleaſure. So doth the patrimonie of our anceſtors (which rightly vnderſtood, would

would giue vs aduantage ouer men) destroy vs. I cannot blame a Begger; though he thinke more of his Dinner, then of the definition of Fortitude, or the purchase of Glorie: he is violently haled to the vpholding of his bodie: nor is it an ill commendation for a Ploughman, to be said to bee a prouident man for the world, and to haue a care to keepe his familie from staruing; but for him that alreadie hath enough to defend him from baseneſſe, and miſerie, ſhall he onely eate, and drinke, and make an euen reckoning at the yeares end? Fie, it is baſer then baſeneſſe; No, let him purchaſe Honour to his houſe. Me thinks Fathers ſhould giue their ſonns this Counſaile, and it is oddes but they doe: if not, ſure they thinke it, and would haue them finde it out. I am afraid our much Eating, and litle exerciſe, is the cauſe of this our low flying, & heauines: our many Crudities

ſend

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ſend vp dul heauie vapours, that makes vs like better of a bed, then of a ſaddle. I would we were ambitious: I wiſh for vs, as for a ſlouenly Boy of mine owne, whom I perſwaded to pride, thereby to eſcape the contrarie; if I could haue obtained, I would haue thought to haue ſhauen off his pride in a ſmall time, and left him onely cleanlineſſe. I know Ambition to be a fault, but they that will not vndergoe Actions for Vertues ſake, will for Ambitions. I would propounde Fame, Greatnes, Honour, Eſtimation: and wading to finde theſe, we may happily meete with Honeſtie, Temperance, Fortitude, and Patience: ſo muſt ill ſtomacks haue wholſome things couered ouer: let them be ſweet on Gods name, ſo that the pleaſantneſſe take not away the good operation.

The next diuiſion after this choiſe, is to aduiſe & execute: my knowledge of

theſe

theſe is by reading, not by experience, yet did *I* once touch at the baye of Armes, but ſo ſhort was my ſtay, that I truſt more to my reading then to my Experience. *Plutarches Liues* are aboundantly ſtored with men of both kindes. I allowe well of the Conſull *Cicero*; his wit and feare preuented a daungerous conſpiracie: but yet I am much more rauiſhed with the liues of *Alexander*, *Cæſar*, and fellows of that kinde. Me thinkes it becomes a Counſellour well to act his Aduice, it agreeth with reaſon, for he vnderſtands wel what ſhould be done when it comes from himſelfe. There is a braue ſatisfaction in a minde that cõuerſeth with Daunger; hee doth rightly ſerue his Countrey, whoſe Body executeth what his wiſedome plotteth. Sometimes when I haue read the life of *Cicero*, I thinke him a good Oratour, he deſerued his fee: but *Cæſar* is ſo much beholding

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holding to me, that I put him on, & all the time I am reading of him, his happineſſe is mine, his daunger is mine: when I am out of my dreame with cõming to, *Et tu Brute*, I ſhould be very ſorry this imagination could laſt no longer, but that not being my ſelfe, I may without Oſtentation commend him, O *Cæſar* worthy of an eternal memory, & of neuer ending praiſes. Reading theſe liues *I* am inflamed, my thoughts ſoare high, and I am ſorry I cannot carry my Body to that pitch. When I heare of any famous Action of our time, I ſuffer with *Themiſtocles*, it takes away my ſleepe, not with Enuy, but with an honeſt Emulation. I deſire to rob no man of his Glory, but to participate with Experiẽce: wel it pleaſeth not my Deſtiny, I hope it will do, that's my comfort: *In* the meane time I will ſee Battailes in imagination, and reade them, ſince I may not be in them.

Essay. 20.

Of Imitation.

THe first times had a great aduantage of vs; all came from them we must now say, because they got the start, spake before vs, and liued before vs. In trueth *I* think they were more industrious; for out of their naturall wits, and obseruations, they founded Arts, & Sciences in which they were much more profound thē latter times, though we are assisted by their trauails, & know whither wee should go, & how to go by their methodicall courses. We must lay the fault to couetousnes, & pleasure, with whose inticements we are diuerted, so that we choose

chooſe now rather to be rich men, thē wiſe men. In theſe trades they haue not outrun vs; our times may ſafely brag with them, that we haue hunted out more faſhions to pleaſe the ſenſes, and to get riches: the age after vs, that ſhall ſee both, and muſt be our Iudges, I am afraid, will determine the times of old, times begetting Philoſophers and wiſe men; ours an Age of Cookes and Taylours. I wonder not that Vertue is ſo out of regard: for we imitate nothing but what wee ſee. *Plato* his *Socrates*, and *Xenophon* his *Cyrus*, are things to be talked of, not to be worne. I ſhould bee ſorrie for our times (but that it is out of faſhion to be ſorrowfull for others) to ſee how willingly we put on all habits ſauing Vertues: Our haire ſhall go off, or on, as occaſion ſerues, we will pull our browes, and indure any paine to imitate the faſhion, but not entertaine the leaſt Vertue, though

though ſhee offer herſelfe, and would be ours with leſſe paines and expence. All this time we are free from imitation, yea from following the good, but in the apiſh kinde we are exact: for a new Congye, or proteſtation we ſwallow preſently, and the faſhions of our Apparell runne among vs like a plague. I obſerue a people that will tell you where they were laſt, by their behauiour, and table-talke, as well as vpon the inwardeſt acquaintance: If he hath but ſeene *Callis*, he cryes out of the Engliſh Beere, and that with a ſhrug, and ſhaking of the head, as if he knew more then he durſt vtter. A year in *Italy* makes him forget his Engliſh, and ſpeake it broken, and liſping: they runn away with all villanous cuſtoms, and thinke it fine to talke of *Giulia* and *Lucretia* the famous Curtizans. Me thinkes theſe fellows are like Snowe-balles, that carry away part of the durt they

they are rowled vpon. Theſe are baſe Imitations begotten betweene the ſences, and the fantaſie, baſtards vnknown to the inward true diſcerning ſoule.

There are another kinde that will holde their necks awry with *Alexander*, theſe are not wanton but ſubtile Apes, which ſeeke to creepe into Princes, and great men, with putting on their Habits, they are the dangerouſſeſt flatterers. Come, I will make an ende with theſe fantaſtickes, they go againſt my ſtomack, they are worſe then Onions, I can commend them for nothing: ſometimes perhaps the ſtuffe they weare is good, & the ſtockings, and the hat, & the reſt, all ſauing the man: they are like Hatters blocks, that weare what is worthier then themſelues. But now to a worthier ſubiect, I vvill not reiect imitation, yet I will hardly imitate any man liuing, eſpecially in things apparantly his, as his

his Behauiour, and accuſtomed Phraſes: In vertue it is very lavvfull, for that is neither his, nor mine; it carryes no marke of any owner, but of the reall poſſeſſour of Eternity, whom if we could imitate in the leaſt perfectiō, we were bleſſed.

There are a great ſort paſt, as worthy as any liuing, among whom I wil chooſe ſome one, by whom I would be moſt gouerned, yet not in all things, for I would not licence my ſelfe to put on his imperfections: I haue too many of mine owne that were borne with me, I haue no need of his: but when he ſpeaks well, and vertuouſly, I would think he ſpeaks to me, and doe my endeuour to execute his Aduice: the Actions performed by him I hold like the Vaulters Inſtructions don firſt to ſhew me how to performe them with greateſt facilitie.

We are beholding to times paſt they haue

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We are beholding to times paſt they haue

haue shewed vs the ends of all Courses; we may know Vertues and Vices, as liuely by their Example, as *Lycurgus* taught it the *Lacedemonians* in the persons of their *Ephori*, & the *Helots* their slaues. If I find my strength able to followe one of these, & to get his Vertues by Heart, I will take out a new lesson, & buy some perfections of others, wherein he was wanting. Thus is Imitation innobled, and well becomes the worthiest: so shall he enioy abundance, when he hath his own store multiplyed with gathering frō the stored with Vertue.

Essay. 21.

Of Behauiour.

PHilosophies strictest Inquisition of the Soule, dooth not more liuely expresse her then Beha-

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Behauiour: for hers are Notions darke, and obscure, too heauy for euery head to carry away: but this giues our sences a sight of that Diuinity, and is the very picture of the inward minde. Here may be read the differences of men, and a short obseruation shall tell thee as much as a long conference: It can be no other then a shadow of the soule, such a sweetenesse it carryes with it, so much comlinesse, so much contentment. The Bodyes respect is ouerthrowne by this euidence, let his Beauties be neuer so excellent, if not assisted by Behauiour, they turne all to Disgraces, & his whiteneſse doth nothing but make his spottes more visible. Contrarily, I haue seene deformed Bodyes, and ill fauoured Countenances, highly in mens estimations, and dearely beloued, beeing accompanied with a handsome, and discreet gouernment. This cannot bee pere

formed exactly, if the Soules power, and Discourse be not regarded, which makes me thinke the bodies thus happy, substances of Christall transparēt. When I meete with a dull fellow that hath no other testimony of his beeing awake, but that his eyes are open, I determine him a fellow drowned in flegme, and puddle: for any thing I know he hath no soule, for there appeares nothing but a durty peece of flesh.

At me cum legeris etiam formosa videbor

Saith the Poet: this is to be compleat when the eye shall be satisfied, & the soule not displeased. There is hardly another thing so absolute, as to be able to giue them both entertainment together. Of Particularities (me thinks) courtesie chalengeth the chiefe place, & would be dispatched first: truely amōg all

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all other vertues, except it be Liberality, I know none rewarded by men but this, and if for nothing elſe, me thinkes it ſhould be eſteemed for the preſent paiment: It payes a great ſort, and is neuer the poorer, ſatisfies euery man, and leſſens not the ſtocke: It is the true Character of a good natured Diſcretion, and ſo powerfull, as the ſhadow of it hath raiſed many men to great fortunes: but that's, the abuſe. I would Vertue would put away patience, and become chollerick, and reuenge: ſhee neuer had more cauſe, being made a Bawd to her ſelfe.

Euery man muſters himſelfe in the band of Vertue, when there is any pay to be taken, but at the day of battaile (except it be ſome fellow out of a hole) ſhee hath not a follower. I miſlike not a common Affability, ſo it reſerue the ſtate of the party, for otherwiſe it is not humility, it is baſeneſs. I owe

vnto euery man a Salutation, and likewise my Cap, but not familiarity, except I be sure his worthinesse deserues it I betray my selfe. There is a certain maiestie in Behauiour well-becõming, without pride, or Affectation, for they spoyle all, the least dramme of them makes all taste of Indiscretion: no, this is the naturall Guarde of Vertue, the fortification to resist baseneſſe, and to keepe out sawcy incrochers. We must not be careleſſe of these outward matters, but seeke to make them compleate, yet there is an inward thing which vnleſſe it be added to this, makes all this to be nothing. A Schoole-master had in his place of Exercise a glasse, wherein he caused his Schollers to behold themselues; If they were faire, and handsome, he would tell them what pittie it was, such goodly bodyes should be possessed with defective minds: If foule, and ill-fauoured, that

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that they might make their bodies faire with dreſſing their mindes handſomely; this was ſomewhat too good for a *Pedant*. my Application; If his behauiour be good, the adorning his minde doubles that Excellency: if ill, it will make it good, when your mind performeth what your body promiſeth not. It is without exception, when the Actions of the bodie are lighted by the gifts of the minde. I allow not too lauiſh a diſcourſe; it is as if one meant to ſell himſelfe: he that will ſtill talke, aduentureth himſelfe too much; It is not valour but foolehardineſſe, he depriues himſelfe of obſeruation. It were good in this to imitate cunning ſhop-keepers, who ſhew there ware in a halfe light. Vpon occaſion I would ſpeak, but niggardly, and rather ſtatue then ſurfet my Auditory. Auoide Affectation, and loue Vertue, and for outward geſtures

if thoſe naturally yours be not deformed, change them not, for they fit you beſt. The gifts of the minde are not ſo eaſily obtained, theſe you muſt purchaſe with paine, and difficulty, and great reaſon, for it were pitty ſuch prociouſneſſe might be had for the taking.

Eſſay. 22.

Of Alehouſes.

I Write this in an Alehouſe, into which I am driuen by night, which would not giue me leaue to finde out an honeſter harbour. I am without any cõpany but Inke, & Paper, & them I vſe inſtead of talking to my ſelfe: my Hoſte hath already giuen me his knowledge, but

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but I am little bettered, I am now trying whether my ſelfe be his better in diſcretion. The firſt note here is to ſee how honeſtly euery place ſpeakes, & how ill euery man liues: not a Potte, nor a painted cloth in the houſe, but cryes out, *Feare God*, and yet the Parſon of the Town ſcarce keeps this Inſtruction. It is a ſtraunge thing how men bely themſelues: euery one ſpeaks well, & means naughtily. They cry out if man with man breake his word, & yet no Body keepes promiſe with vertue. But why ſhould theſe Inferiours be blamed, ſince the nobleſt profeſſions are become baſe? Their inſtructions reſt in the Example of higher fortunes, and they are blinde, and lead men into ſenſualitie. Me thinks a drunken Cobler, and a meere hawking Gentleman ranke equally, both end their purſuites with pleaſing their ſenſes, this the eye, the other the Taſte.

What differs ſcraping miſery from a falſe Cheatour? the directour of both is Couetouſneſſe, and the end Gaine. Laſtly courting of a Miſtreſſe, & buying of a Whore are ſomewhat like, the end of both is Luxury. Perhaps the one ſpeaks more finely, but they both meane plainly. I haue been thus ſeeking differences, and to diſtinguiſh of places, I am faine to fly to the ſigne of an Ale-houſe, and to the ſtately coming in of greater houſes. For Men, Titles and Clothes, not their liues, and actions helpe me: ſo were they all naked and baniſhed from the Heralds books, they are without any euidence of preheminence, and their ſoules cannot defend them from Community.

Of

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Essay. 23.

Of Affectation.

AFfectation begets Extremities: Man is allowed onely the middle way, he strayeth when he affects, his Errour is punished with Deformitie, whatsoeuer he performeth thus, becomming disgracefull and vncomely, There is not any in this kinde to be pardoned, euen the open affecting of vertue turns into Hipocrisie, and makes him seeme rather as if he played Vertue then possessed it. The ordering of the bodie, if it be subiect to this Apish imitation is wholy disordered: for his inward Directour is disobeyed, and forced contrarie,

trary to it excellent nature to become baſe, and to borrow. The excellent Artiſan that made all, gaue all his children portions of qualities befitting them, as heate to fire, moyſture to water, trees to be plentifull mothers, & Hearbes to haue an healing abilitie: ſhould theſe fall to affecting, and to like others Qualities better then their owne, what a confuſion would it beget? how much wrong to the workeman? Thus is it with vs: Euerie Soule caſts a colour vpon the Bodie ſuteable to it owne nature, not like our common colours which will endure a ſecond Dye, but which at firſt is naturally in graine.

Euerie one in truth is fitted by nature, whoſe faſhion if he likes not, but will chooſe rather to weare other mens caſt cloathes; it is pitie the admiration hee affectes ſhould not bee turned

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turned into laughter. I haue ſeen ſome ſeely creatures that haue had the extremitie of this diſeaſe inwords, but what hath beene the ende? alas they haue deliuered priſoners that haue turned traitors, and inſtantly betrayed them to Deriſion.

For my part I thinke generally it ought to be ſhunned, and if euer I were ſubiect to affect, in which I haue beene ſo preciſe, that I haue beene afraide to weare faſhions, vntill they haue beene ayred by a generall vſe.

Let no man think this miſlike barres my allowance of inriching my ſelfe by the example of the vertuous: no, the beſt may want, if hee bee onely ſtored by his owne meditation. Bookes, and men are both good inſtructions, thoſe wee muſt read and obſerue: but when that is done, to make our reading, and obſeruation no longer theirs,

theirs, but our owne: I haue noted a people content inwardly to be ſo humble as to weare caſt Apparrell, but of the outward ſatisfaction they would alter, and trimme them to defend them from being knowne, and ſo fit them to their bodies, though before they were too wide. Thus muſt they doe that deſire to be adorned with knowledge, and iudgement, and vertue. Whatſoeuer I read, I vnderſtand it not, if my Diſgeſtion makes it not naturally mine: Thus it becommeth men, and makes the conſtitution of the minde ſtrong, and faire, and worthie of allowance, if not of Admiration.

Of

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Essay. 24.

Of Fantasticknesse.

FAntasticknesse, is the Habiliment of youth, Wisdoms minoritie, Experiences Introduction, the child of vnconstancie, the mother of attyre, of behauiour, of Speach spoken against the Haire, Customes enemie, It is green thoughts in greene yeers, or at the fartheſt, green thoughts in a seare substance, this is Fantasticknes: wit (as long as wit) exerciseth her selfe sightly, and is the Glasse wherein the body lookes to set his attyre in fashion: being weake at this time she playes with the bodie, as

children

children doe with Babies, puts on and off, dresses, and vndresses, layes it to sleepe, and takes it vp againe all at an instant, must bee doing, though to no end doing: yet for all this I thinke it a colour of the Soule, for so is wit, and witte is Fantasticke, but indeede not so strong as to bee layde in Viniger, and not alter, for it alters with howers, almost with minutes: Notwithstanding wisedome may come, and with her comes Resolution, and Constantnes. For experience comes by knowledge, knowledge from change, change from Fantastickness, trying many things with allowance of some, and yet cleauing but inconstantly to that allowance. It is least daungerous in the Attyre, for that may bee worne and put off, more in the behauiour, for time reconciles it to custome: most in the conditions, for those spots will neuer out.

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For Clothes, he that ſhunnes ſingularitie, (for from ſingularitie comes either Diſdaine, or enuie) let his Attyre, be conformable to cuſtome, & change with Company.

I haue once cleared *Alexander* for his *Perſian* Attire, I thinke Fantaſticknes lent wiſedome pollicie at that time. The *Græcians* were too ſtricke in this, not permitting a *Græcian* to differ in the leaſt thing that might bee, from a *Græcian*: wherevpon an Ambaſſadour of theirs, ſent to the *Perſians*, was called to a ſtraight account, becauſe hee kept Cowes for their Milke, and learned to lie ſoft. In many things (as in this) Cuſtome is a thing indifferent, and things indifferent receyuing their life from light Groundes; Euery Countrey hath ſome peculiar to it ſelfe, by which when wee are there, wee ought to bee ruled. *Demetrius* fantaſtickneſſe was not ſo ſafe, when

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hee made his Mantle, or Cloake full of *Starres* with the *Sunne*, and the Moone, rich, and so full of state, that none of his successours durst aduenture on the like, being infinitely misliked by his Souldiers. But *Anthony* neuer sped better, then when his Attire differed not from the common souldiours, which might bee thought fantastickneſſe, for not going according to his degree.

Time in it selfe is alwayes one, but Occasion runnes Diuision vpon Time, her note is not alwayes one, which ought to bee noted by them which are not negligent of their time.

A King of the *Parthians* (of whom *Tacitus* makes mention) being deposed, comes after in the sight of his people, poore, and forlorne, and thereby moued pittie. But *Pompey* with fortune no lesse vnfortunate, came for succour to the Egiptians, and thereby lost

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loſt his head.

Thus different are the diſpoſitions of men; thus contrarie fall out courſes, though for a great ſpace together they runne all one way. I haue ſeene fellowes kiſſe their hand ſo continually, that their hand in the end hath come to make no difference betweene a Ladie, and her Dairy-maid: *At your Seruice*, hath beene ſo conuerſant, as one asking, what is it a Clocke? firſt came a kiſſe on the hand, next, At your ſeruice, and laſtly the houre: doe you not thinke Nature had done this fellowe a good turne, to haue made him without handes, or tongue? for ſo his head might haue liued vncondemned.

There are ſome that neuer ſee great aſſemblie without as certaine a bringing home of a newe grace, as Clownes of Ginger-bread from a Fayre, making their limmes Rogues without an abiding place: In the

end Fantaſtickneſſe lies with cuſtome, and gets her with Childe of a Thumbe vnder the Girdle, or croſſed Armes, or one hand before, and the other behind. Batre ſome fellow from chewing a ſtick, and he is as vtterly vnfurniſhed as a Houſe without ſtuffe; In what caſe would this fellow be in a Champion countrey, where wood muſt not be ſo wantonly beſtowed? being without his ſeaking ſticke, he is without himſelfe: A dangerous Companion, hee will gnaw him that ſtands next him, if he finde him not Timber. But if this Fantaſtickneſſe fall once to grow inwardly, the cooling it with Time, the miniſtring counſell, the letting blood with Aduerſitie will not ſerue, but in ſpight of wiſedome, and gray haires, it will dance at three ſcore yeares olde, and weare Greene, and play with a Feather, and then it is monſtrous, and ridiculous without Hope, or Pitie.

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Of Fantaſtickneſſe.

I can remember no ſight more offenſiue to me then a variable old man, that can ſpeake of nothing but the faſhions of his time, the wench then in priee, how many hacks hee hath had in his Buckler in a Fleete-ſtreete fray, or the friskes of the Italian tumblers.

I beginne now to ſuſpect the time in the which he liued, that it was barren of all things worthie of note, hoping in Charitie, that if there had beene better, hee would haue made better choyſe, and not haue made his memorie worſe then a Brokers ſhop, full onely of the caſt skinnes of times paſt. Whether he neede it, or no, I would not haue Age without a ſtaffe in his hand: I like not a long Gray beard, and a ſword, me thinks hee ſhoulde truſt more to his wiſedome then to his hands. In a word, after twice ſhauing, at the third, Fantaſtickeneſſe is to be

abandoned, for it is time to put the wit to Schoole, and to leaue playing with these vndigested Apes of the Fancie, to trust to Vertue, not to a French Doublet: If wee doe thus, it is no harme to haue beene once otherwise, for so wee know what it is to be otherwaies, and may helpe those that are yet out of the way. Thus hath my Fancie thought on this Childe of Fancie, which she hath vttered, as some an Oration long since gotten by Heart: this shee hath knowne her selfe, and who beleeues not, if hee bee not past feeling, Time will make him knowe by himselfe.

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Essay. 25.

Of Fame.

AS Conceits come into my Head I vtter them, for what is naturally mine, caries with it rather a heauie Substance, then any rich Qualitie: I haue daily to doe with more happie braines, whom I holde worthier of a place in my memorie.

I thought last of Fame, and my thoughts haue ridden (as I thinke) ouer her whole circuite; what I haue seene in my trauaile, I will trust this peece of paper with, and so ridde my braine of that carriage. Humours, and Affections our manumised slaues, haue a great hand ouer vs, they place & dis-

place at their pleaſures; Reaſon carries but the name of Authoritie, this makes ſuch ſtrange occupations in the world, ſuch ſweating, and ſtriuings, in the diſcouerie of things neuer found before. I hold couetouſneſſe a vice bad enough in Conſcience, for the beſt they can ſay for themſelues, is but that they imitate the Ant, a ſeely creature, made by Nature without candle-light, imperfect, among thoſe whom the Philoſophers call *Inſecta Animalia*: yet they are able to yeelde a reaſon for their ſcraping, they will ſay they may want. The ſeruants of Pleaſure, and the worſhippers of their ſences, though they liue onely to powre it in, and put it out, and in the end are euery way vnprofitable, except they were among the *Canibals*, who loue a well-fed morſell of Mans fleſh: yet in the ende they are able to ſay, This is an excellent

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cellent cup of wine, and these very fat and good Fowle. Nay that *Camelion-like* occupation that blowes the coale, and feeds vpon smoke mingled with a little hope, is in much better case then this humour I speake of: for though he cannot take away that leprosity, and Imperfectnesse that keeps base mettalls from being the best: yet commonly his Distillations, & Abstractions, make him a perfect Emperick, and so it leaues him not without an Occupation, though it drops somwhat short of his purpose.

But Fames Affectation is the most vnreasonable thing that euer was; when one hath wrought all his life, hee knowes not where to looke for his hyre: Euery man denyeth to pay vpon compulsion, and saith hee may bestowe it where hee will: Nay, they that take most paynes, are kept longest without it.

Hath not a Coblers trade ods of this? he numbers the patches, and modeſty reſtraineth him not from aſking a penny for euery patch, and honeſty binds thrift to pay it.

This inuiſible thing hath a numberleſſe company of Diſciples: All that loue not money, for the moſt part woo Fame, and ſome this way too: many Dung-hill Birdes haue maintained infinite labours, aſſiſted onely with the fame of making their ſonnes Gentlemen.

As diuerſe are their faſhions, I haue ſeene ſome goe about to catch Fame in a caper, and a well graced Galliard. I remember *Suetonius* mention of *Nero*, hee tooke not ſo much paines for any thing as to be thought a good Singer, and who affoorded him not Glorie, and Admiration in that kinde, he would hardly affoord him life. I condemne not his wanton expences, and

inhumane

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inhumane cruelties more then this, that hauing the power of diſpoſing the moſt famous, and ample Empire of the world, a ſtock able to maintaine Fame richly, yet to fly to ſo baſe an Eunuches qualitie for Fame.

Where Humors may be couered vnder the hauing no Beard, I miſlike it not ſo much, Fame ſerues to enter the Eye as knowledge of man, who cannot catch Vertue at the firſt flight: but to conuerſe with Experience, and then to cozen our ſelues of the familiarity of Vertue with accompanying Fame, is abominable.

As my youth hath beene ſpotted generally with entertaining my Affections too neerely, ſo by this the number hath beene increaſed, and I may ſafely ſay, it hath beene the laſt extraordinary illneſſe that I haue had to do with. My occupation hath been vehemently bookiſh, I haue been coun-

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celled by *Plato* and *Seneca* for Philosophy. Writing is the draught of reading, and by this I haue disburthened my head, & takē accoūt of my profiting.

If it had gone no further, it had been well, but I haue beene content to dilate my selfe too much: It hath béene my Fortune euer yet, to like one yeare worse then another, and this fault among my worldly faults lyes heauiest vpon me, and is yet the last.

Vt iam seruares bene corpus, adultera mens est.

Since I haue kept my bodie frō madnesse, my mind hath doted, I thinke it is with ouer-much ioy, that it hath gotten imployment.

Among my readings; Philosophy hath made me honest for two houres after, & I think I could haue held out if I had found any drawing that way, but euery man is so busie in the quest of Fame, that they neglect the desert: they aske

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which way ſhe went, but not how ſhe went.

Hiſtory hath added to my naturall deſire of louing fame: I was there ſet a fire with conuerſing with braue ſpirits: I like deeds well, but they were not within my reach, and ſo I ſought to buy what my ſtock would reach to: though I cannot clime ſo well as *Cæſar*, yet I ſhould thinke my ſelfe happy, if I could but get vp to his Stile: But he was a Romane borne, and borne vnder a climate of more wit: we are ſo cold, and ſo dull that wee thinke of nothing beyond the compaſſe of our inheritance, iuſt like the *Swiſſers* wee will loſe no ground; leaue vs in durt, and finde vs in durt.

The Græcians & the Romanes were Monarchs of the world, not by ſitting ſtill and keeping themſelues warme, but Induſtry, and Aduenture were the

the wings that made them flye high. We will aduenture vpon nothing except it be on a ſurfit, & ſixe pence at Tables.

I wonder why wee eſtimate our ſelues ſo preciouſly, or keepe our limmes ſo carefully, except we haue indented with our churchyardes, not to coozen them of any part or parcell of the ſaid Trunck. Since we are ſo ſtupified, it is well we liued not in their times, for we had ſurely gone to the mill: our bodyes ſhould haue beene branded with the markes of a ſlaue, as well as our minds are with the deformity of ignorant Lazineſſe.

But theſe are no ſutors at the court of Fame? Yes, as earneſtly as Deſarts: they can finde Titles as faſt as Heralds deuiſe Armes: If for nothing elſe, put him in for prouidence, & for leauing as much to his ſon as his father left him.

Honour is to be ſought cheaper then

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with blood: It is possible to haue Titles not Honour thus, for Honour is vniuersall, & runs through all mouthes, and inforceth Enuy, and Vice, to doe him Iustice, and to giue him his due.

But where is *Cæsar, Cato, Epaminondas, Alexander, Eumenes*, and the rest? Dead: and with them Desarts; their names are inwrapped in Vertue, ours of this sick Time in Fame: they searched for Substãce, we for Shadowes, they should be our Cognisances, for we are walking Ghostes.

I coud write more in this kinde, Vehemency sharpens my Inuention, but I haue disclaimed it. I will from henceforth follow Vertue silently in my study, & abandon this Impostour Fame, as a Cheater, & Paymaster of counterfeit Coyne.

FINIS.

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A SECOND part of Essayes.

Written by Sir William Cornwallis the younger, *Knight.*

LONDON
Printed for *Edmond Matts*, dwelling *at the signe of the Hand* and Plough in Fleet-street.
1601.

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TO THE LADY Haſtings, Dudley, *and the reſt.*

HOnourable *friends:*

Number it amongſt your many fauours, the protecting mine Idleneſſe, for I cannot confeſſe them labours: hee geſt right (that ſayde, I woulde bee glad to do

any thing that might be aceeptable to you, but not iudiciouſlie) to thinke theſe a fit preſent, for they are too light for your grauities, and too meane, for they are but papers: I had as lieue leaue gratefulnes to words ſpoken, as to written wordes, and theſe are no more, when I giue, or ſerue, or performe any of theſe offices to you, I would be glad, they ſhould be armed with ſome other deſartes, beſides the Widdowes mite, or the tale of the King of *Perſia*, and the poore bodyes gifte of water: I am poore enough, but like not to come ſo neere begging, as to confeſſe it, nor to confeſſe it in this common apparrell of Epiſtles, it hath beene worne by ſo

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many as it may be infected, and then it were ill for you, and it will be ill for me, for I ſhould borrowe it, and a poore eſtate, and a poore minde, and poore euery thing, would make me fit for nothing but a Spittle-houſe. No more, worthy Ladyes, I will not binde you to the penance of reading further, I doubt not you will receiue all, hauing taken ſome, and doubt not you, but I will be euer the true obeyer of your commaundements.

W. C.

To the Reader.

Preſent thee Reader with no excellencies, to doe thee no harme is my Commendations, which if thou coũſt vnprofitable, beleeue, it is againſt my will thou knoweſt it, for might I haue preuented the comming to thy knowledge, thou ſhouldſt neuer haue knowne mee thus: but ſince a part of mee was out, though I truſt not to their ſtrength, yet their ſtrength ſhall bee ſtronger by the reſt, to liue together and dye together, becomming their neereneſſe, they ſhall then goe together, and be all againſt my will in the power of your diſpoſing.

W. C.

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The Essayes contained in this Booke.

Of Affection.
Of Keeping State.
Of Complements.
Of Estimation, and Reputation.
Of Popularitie.
Of Humilitie.
Of Feare.
Of Silence and Secrecie.
Of Humaine Contentmentes.
Of Trappes for Fame.
Of Knowledge.
Of Iudgement.
Of Natures Pollicie.

Of

The Heades.

Of Conceit.
Of Counſaile.
Of Sorrow.
Of Solitarineſſe and Company.
Of Vanitie.
Of Vaine-glory.
Of Eſſayes and Bookes.
Of the Inſtruments of a States-man.
Of Wordes.
Of Iuſtice.
Of Flattery, Diſſimulation, and Lying.

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Essay. 26.

Of Affection.

THose actions that receiue not their commandements from a deliberated discourse, the issue of reason, receiue it from a sympathising with things, the issue of affection, whose effects though not vnnaturall, yet very vnreasonable, for so much is giuen to beasts to maintaine like with, but to man is giuen reason to purchase vertue with, which by the other can no way be compassed, no more then the taste, taste vertue, the smell, smell vertue; for affection

brings all things to triall by the sences, reason carrieth them to the inquisition of the soule, who regardes not their colours, nor those sensuall qualities, but makes them confesse how much they haue of Temperance, how much of Fortitude, and of those inwarde qualities of the minde. Doubtlesse then, this power of affection carrieth no farther grace then the preseruation of life, which regarded no farther then right is a care of the last place, for speaking of this life, mee thinks there is no other thing presented to our view, then some handsome Table or Picture that lookes pertly for a time, but will not last, and should receiue of vs in exchange a contentment of the present state, and a determination to vse it to the best purpose whiles we haue it, and when we are to part, a pacient farewell without disturbance or feare.

Omnia

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Of Affection.

Omnia mors poſcit, lex eſt, non pœna perire.

We are taken out of the vniuerſall matter of Nature, and made man, highly already preferred, conſidering our firſt ſtate; but this viewed with immortality, is baſer in compariſon, then the firſt, to the ſecond. This life is but a Prentiſhood, the freedom immortality, & mee thinks it fittes well in reſpect of the ones ſhortneſſe, and the others eternitie, life being but like a Prentiſes holy-day, but more neere when we thinke of our knowledges which are here impotent and defectiue, but are there complete and full, all things appearing there vnmasked, and the borrowed coulours and vaine apparitions of Affection beeing withdrawne, thoſe vnlimmtied and rich lights of the minde, beholde euerie thing in the right proportion, all the deformities and miſdemeanors

of the world are the children of affection, which bindes vp our sight in darkenesse, and leads vs blindfolded: from hence Opinion, which is the destinated censure of Affection, as Iudgement is the Soules, from hence proceedes the irresolution of our thoughts and our wauerings, and changings from one thing to another; for Affection, likes his present satisfaction, and iudgeth that best, which if in Opinion bettered, he changeth his sentence, and so not able to penetrate into the depth of things, is euery day ready for a new impression. All that I haue heard, all that I haue read, all that by any meanes hath come to my knowledge performed well, hath beene where Reason hath made Affection his seruant: contrariwise, destructions, dishonours, dangers, haue beene inforced by the tyrannie of Pride, Disdaine, Hate, Selfe-loue, or some other

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other of thoſe Affections vnreſtrained: ſo can I fetch Calamitie from none other originall but this; nor happineſſe but from the depriuation of this frailtie. Euen that honeſt harmleſſe Affection, which poſſeſſeth Parents towards their children, me thinkes whiles they are yet but lumpes of fleſh, and things without all merit, ſhould not be ſo ardent and vehement, pitty and commiſeration fits them better then Loue, of which they are no way worthy; for howſoeuer we abuſe loue with caſting it away vpon trifles, yet it is the pretiouſneſſe of Loue, appointed onely to attend deſerts, and to ioyne no peeces together that are not of this kinde; but it is well that Nature hath caſt the extremitie of this diſeaſe vpon mothers, it becomes them not ſo ill to be fond as men, beſides theſe little ones being their charges, Affection makes them more care-

full, and ſo it is for thoſe firſt yeares neuer the worſe for the childe, whatſoeuer it is for the mother. Iuſtice being for example, and no more deſtroying a common-wealth then the husbandman the trees with executing the water boughes, which he dooth as well in reſpect of their vnprofitableneſſe, as alſo to ſhew malefactors in a glaſſe their owne ſtate while they beholde the guiltie vnder-going the ſeueritie of the lawe, but yet the creatures bound to profit others with their owne deſtruction, ſhould bee picked out monſters whoſe natures might be ſeene incorrigible, and thoſe of whom mercy may coniecture amendment, to be ſpared: thus in the ambiguitie of things which doubt will not haue reſolued, mercy may haue a hand. Thus commiſeration and a charitable eye to the diſtreſſed, all which though they leaue more to affection

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then to the ſtrictneſſe of iuſtice, yet muſt we ſo farre tolerate them, for ſo God lookes vpon vs, and ſo ſhould we vpon our bretheren, being all borne lame, which fault of ours if it were puniſhed with death, none ſhould liue; yet I go not with *Montangnia*, who in his Eſſay of Crueltie, bribes wit to take part with commiſeration ſo extreamly and ſo womaniſh as not to indure the death of Birdes and Beaſts; alas this gentleneſſe of nature is a plaine weakneſſe, wee may ſafely ſee the deaths of theſe, yea of men without motion, it belongs to vs to looke into the cauſe of their deaths, not into the manner onely, but fetching it from the deſert wee ſhall ſee plainely, it is not the Iudge nor the executioner that committes this abhorred ſpectacle, but them-ſelues, them-ſelues doe execution vppon them-ſelues; Might there bee

that vnſpeakable bleſſing giuen to the impriſoned ſoule, that ſhe might here view things in ſincere trueth, how would vice and ſinne flie light, when vnmasked light might diſcouer their deformities, how profoundly ſhould we be able to cenſure things, how would we ſcorne lawes and compulſion, when the moſt ragged-vnderſtanding ſhould flye farre aboue them.

Laſtly, all the enemies of wealth and pouerty ſhould be baniſhed, for we ſhould not know want, and ſo ſhould want them, and the laborious life of Studye ſhould end, whoſe trauels ayme at no other end, but an ability to knowe euery thing in his propper kinde; this is not, becauſe Affection is, who dayly ouercomes reaſon, not by ſtrength but flattery, and ſometimes makes the weapons of Reaſon, treacherouſly turné head vpon Reaſon, with corrupting his taſte,

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taſte, and making him fortifie pleaſure with arguments. I would be glad to looke vpon my brother with the ſame eye that I behould a ſtranger, and may the ſtrangers worthe excell his, I would preferre him. He is deceiued, that thinkes vertue reſpects bloud and aliaunces: ſhe is not ſo bodely, hauing commerce with vs whiles we haue bodyes, not becauſe we hauing bodyes, ſhould loue our bodyes: but becauſe we ſhould with the ordering and ſubiecting them, win her. It is Affection that hath skil of colours, and hath ſet vp the eſtimation of White and Red. I verely beleeue Vertue was neuer Paynter nor Armoriſt, all thoſe choyſes and allowances that come from tall, and fatte or ſlender and well bodied, are all Affections choiſe, the minde ſees the minde, and giues the body leaue to looke how it will, for ſhe loues the abilities and graces of the mind,

whoſe

whose neuer fading beauties, makes their imbracements blessed. Here is the choise of all things made sure; thus friends are to bee entertained, whose perfection may be better discourſed of, then it is possible to finde it actually, the reason, because Affection beares so great sway, our causes of combination being commonly more beholding to Affection then Reason, which makes vs so often complaine of the vnstableness of friends & friendships incōstancie. No other are those leauges which looke into the fortune rather then vertue of friends, that cunningly make Loue the broker to supply their wants; how can these hould, since the hould of their hould blinde Dame Fortune is brittle and flitting. But amongst all I finde no body hath so iust cause to complaine of this as Iustice, which being the very soule and life of gouernment is oft time compelled to helpe

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help the lighteſt ſcoale with her finger, whiles Partialities burden makes the other heauie. I can pittie the diſtreſſe of no vertue ſo much as this, ſince no vertue carryes with her a greater maieſtie, and in that maieſtie knowledge, the life of life, the ioy of man, & his ſureſt euidence of participating with the deuine nature. Surely were it not for the orderly working of this vertue, we ſhould make the world in a worſe ſtate thē the *Chaos*, where was a confuſion, but it was innocent though deformed: but now it would be turned into a guilty deformity, the picture of which though not fully, are thoſe ſick ſtates that are continually letting blood; where the ſweet wiſdom of laws, are turned into thoſe doubtful arbitrators blowes, and where Iuſtice executes not with her ſworde, but fights for her right, but I haue deſtinated a whole Eſſay to Iuſtice, wherefore I wil ſpeake no more of her now.

Of

Of all our delicacies or imperfectitiues of any kinde, there is no Author but Affection, whoſe inticements brings on equally both exceſſe and obſtinacie, witneſſe the many idle lines of Louers, who haue made many foule Papers, for the ſakes of their faire Miſtreſſe, whoſe luxurious conceits they haue made loue anſwer for, & called them loue.

Talis amor teneat, nec ſit mihi cura mederi.

I wiſhe them no Phiſicke, but my ſelfe the ſight, for I like no play like to a paſſionate Louer, yet haue I heard it hath kild ſome; but I will neither beleeue it, nor yet be thus in Loue. In a worde, all theſe rable of diſturbers, that prouoakes paſſion & procures the full poſſeſſion of men, of what kinde ſoeuer, are the children of Affection, or if not her children, her ſelfe, for *Proteus* like, occaſion altereth her ſhape, and ſhe ſomtimes

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time lookes like Anger, ſomtimes like Loue, other times like ſome other of thoſe blinde chooſers, whoſe effects though ſo different as called by different names; yet all are Affections, with whom I will haue as little do as I can, and when I do vſe her, it ſhall be no more, then ſo much as ſhall make my body content to go of my ſoules errant.

Eſſay 27.

Of Keeping State.

I Miſlike nothing more then the purchaſes that ſome intend, with proſtrating and deiecting themſelues, to get the higheſt price on earth with this baſe commoditie, is baſer then *Veſpaſians* gaine of Vrine;

Vertue

Vertue goeth more right vp, more gallantly, none of her limmes are so crooked and halting, she commaundes Industrie of her seruants, not this lazie falling at mens feete, and voluntarye professing seruitude, when greatnesse declines to this, eyther it meanes not well, or is not able to meane well, for Contempt the most cruell enemie to Greatnesse, is by this meanes begotten, (Vertues and Vices procreating not like visible creatures, but contraries beget contraries, and those furthest off, bring in those furthest off on the other side, though other defects may incurre dangers of no lesse moment,) as Cruelty, Extortion, Rebellion, yet contempt comes frō no other place, thē a careles ignorance of our states, or from Pride, the not valuing and ouer valuing, giuing life to this curse, worse then death. Gouerne-

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ment the bleſſing of the world, by the experience and inconuenience of times paſt, brought into an exact forme from the compariſon of ſtrength and wiſdome, hath made a diſtinction of ſtates, giuing one preheminence ouer an other, thus come Kings, Lordes, Gentlemen, Yeomen; which difference were it onely in name, without the duties belonging to each of them, words ſhould goe without meaning, and meaning ſeperated from wordes, ſpeache ſhould looſe her name, man his ſocietie, and all ſhou'd bellowe and roare like beaſts.

Wee haue then from our Aunceſtors differences, which tradition is not ſo tyrannicall as not to ſatiſfie vs with any other reaſon but cuſtome, for ſhee tells vs, that Obedience makes waye for Wiſedome, which otherwayes whatſoeuer it could do, ſhould do nothing,

for

for the clamor and noyse of communitie, euery man would speake, euery mans speech likes him selfe best, Selfe-conceite makes Opinion obstinate; many determinations, no resolutions; clamours, not counsels; confusion, not gouernment; for gouernements supporters are Commaund and Obedience, the foundation and chiefe causes vpholding states, our eye giues euery thing a coulour; the things most precious are counted more precious, if they be fayre as well as good: from hence we haue inforced the Marchandize of the minde to be good, for somewhat els besides meere goodnesse; all vertues haue agreed to this, Temperance hath Health for her coulor; Fortitude, Safetie; Pacience, Tranquilitie; thus Wisdome now vnderstood by Nobilitie; Maiestie and State, with ordinance of the deuine wisdome, whether it be the knowledge

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ledge of our weakeneſſe, which cannot beholde pure truth by it ſelfe, or our other weakeneſſe, which hath neede of inticements for our vnderſtanding, to perſwade vs to vertue, or els the temporall rewards deſtinated to theſe deuine graces, whether for all, or part, certaine it is, it is ſo, theſe excellent and ſupreame things, hauing inferiour graces to be their attendants. It is not then in the power of the moſt wittie enuious repining nature, to ſpurne at the differences amongſt men, it is a lawfull conſtitution vpholding lawes, the life of life, it makes vp the ſweeteſt ſounding harmony, whoſe ſpeaking in ſeuerall keyes by diſcorde, giues euery one a part, euery one is fitted and altogether knits diuerſitie in concord. Particularly to ſpeake of the vpholding & deſtroying the ſtate of authoritie, thoſe that are content to let fall their countenances and to open themſelues to the intertaining all with one reſpect

are natures forced beyond their natures, beeing meeter to serue then gouerne, or such, whose actions going awry, fearefully to eschew punishment, seeke shelter in the abuse of curtesie, of the first, they vnderstand not themselues, or rather vnderstand themselues, but not their places, the other, neyther the natures of them nor their places, or els worse, are led by affection, of whom there is no more to be sayd, but beeing not fit it is meete to send them to mending, if not capable of that, to be made into some other forme. This other hath beene accessary to the ouer throwing many states, nay hardly there is any destroyed, but this hath beene an assistant to it, being a cherishing poyson, that maketh inferior conditions resty, and rebellious; the Romane state offereth many examples of their kinde where their chiefetaines vnable to purchase respect by the true way, attempted the loue of

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the ſouldiers by giuing them libertie, ſaluting them by familiaritie; thus the moſt exact millitary diſcipline that euer was, was loſt and ruined and they that had wont to ſmell of ſweate, the teſtimony of labour, now ſmelt of oyle the witneſſe of an vnmanlike effeminate niceneſſe. It ended not heare for the armies wont to looke vppon their generalls with admiration & reuerence brought to a deeper inſight through their proſtitute faſhion, began to compare his power and theirs, to examine the cauſes of euidence, which beeing wiſdome an euidence paſt their knowledge, in their knowledge nothing being of force, but force finding him inferior to their multitude, it brought contempt, ſo came (ſayth *Tacitus*) the ſecrets of the Senate to be knowne to the ſoldiers, ſo came they to know their own ſtrēgth, though not to know how to vſe it, an vnhappy knowledge, ſo came the armies to make Emperors,

ſo came the world to be gouerned by mony, for by that corruption the Legions erected Emperours, ſo came the Maſters of the worlde to be held in the ſlauiſh tenure of paying a fine for their admittance, and to hould their ſtates of men, that were wont to acknowledge no body but the Gods: ſuch a baſenes and declination is this in vice, and indirect aſpiring, that to attaine but the names of Lordes, they are content in truth to be ſlaues, to be the miſerableſt ſlaues, being onely commanders vnſatiable and vnlimited, for there is ſuch a miſterie in Nature, as natures paſſing beyonde their allotted limits, worke nothing but confuſion, and not euen their owne intendements can they bring to perfection. Neuer was there any countrie poſſeſſed of the Empire, that managed it more gallantly then the *Romaines* whoſe care of keeping their ſtate in maieſtie did no leſſe preſerue them

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then their greateſt conqueſts, for thoſe do but enlarge theſe ſetled and confirme dominion, for little auaileth power without order, and this is the mother of order. I doe not thinke but that there might haue beene men found, in the time of Oracles, no leſſe ſound and more certaine in counſell then the Oracles, who preſerued themſelues with a double conſtruction, but their venerable account brought men to attend their anſweres ſo preiudicially, as they were taken not ſearched into; and men with men, doubtleſſe ſomtimes ſeruants, happen of ſound counſell, but their baſeneſſe takes away beliefe, their fortunes eſteeme, ſo fruitleſſe are the indeuours of great men, when they put on the carriages of ſeruile conditions, for with the ſame neglect are they vſed, that holde not their parſons with the grauitie of their ſtates in veneration. *Caſſandraes* propheticall counſell,

ſurely would not haue gone ſo regardleſſe, had ſhe not beene a woman, the parſon as wel as the aduiſe is reckned of by the aduiſed, they muſt goe together, though we meruaile at ſtrange thinges, yet wiſdome will not follow them, and euen they eſteeme that all women haue, is deriued from their modeſties, and ſhamefaſt obſcuring themſelues for put them in their contrarie habit accõpanied with mans accuſtomed bouldneſſe, and there followeth a loathing and deteſtation. Thus hath cuſtome deſtinated in each ſex, and euery calling, certayne rules and orders of life, which broken, are aboliſhed, as greatneſſe attired in a ſeruile forme, or a ſeruile in greatneſſe, is an innouation no leſſe dangerous particularity, then innouations more generall to the body of a ſtate, that once ouercome the louing, the woorſe is no leſſe dangerous then the once forſaking the beſt, for cuſtome is a mettal that ſtands

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which way ſo euer it is bent & is not to be rebent without the danger of breaking, witneſſe *Galba*; whoſe wordes to the ſoldiers.

Iactauit ſe legere, non emere militem conſueſce.

A ſpeach good and well befitting the mouth of an Emperour, yet receiued a contrary cenſure, becauſe not fitting the time: thus dangerous is reformatió, thus pernitious to follow a time wherein the deuotion of ſubiects to their prince by the negligence of their progenitors is debaſed and made contemptible. Now to eſchew this euill, and to poſſeſſe the true eſteeme incident to honour, the ground-woorke & foundation muſt be from their liues, for two cauſes. The firſt, it is impoſſible to poſſeſſe this procurer of awe and veneration beeing inwardly viſions, for vice is baſe and makes the behauiour baſe & fearful, which is contrary to the chiefe lim of this purpoſe, which is

magnanimity and cleare conſcience, the mother of reſolution, the other that euery body will ſhunne his direction, that is not all to direct himſelfe, his commaundements ſhall not get paſſage through the harts of men, but bee ſpurned at, and diſpiſed. There is nothing that hath neede of more reſpect, then the firſt acquiring reſpect, it is with much more eaſe preſerued then obtaynd, for it preſerues it ſelfe, but with great difficulty is attained, for comming from no other originall but vertue and authority, (both which are ſtrangers to the beginning of mens times) they muſt be had firſt; and then this, for mens loue and reuerence are gaind not for the beauty of the perſons but for the abilities likely to profit, for whatſoeuer we pretend they are rare that ground their loues vpon the generall weldoing, wee doe but talke of louing our countreyes beſt, for wee loue our ſelues firſt, it is to be wiſhed

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it were otherwiſe, but it is to be feared it is ſo; the reaſon is, we vndertake much more willingly to conquer kingdomes then our ſelues, and therefore as nature made vs, ſhe may haue vs againe, for wee are without any other alteration then is incident to obſtinate ignorant, for the other inſtruments vphoulding a due reuerence & reſpect, I remember ſome, but fearing they would be catcht at, without the condition of retayning vertue firſt, I hold it beſt not to aduenture them, we are lazy and proud, for he that thirſts for honour with out deſert, is lazy and proud, and deſert I cannot call thoſe croſſings and gainc copings of vertue, it is a counterfaite faſhion to face our foreparts with the rich ſtuffe of worth, and inwardly to be a peeced ſtuffe of diuers colours of diuers raggs; to conclude he is perfect in his beſt liuehood that is perfect in himſelfe, he vnderſtands an euidence more profitable

then

then the euidence of his land, to which a confirmed behauiour is the profit of his knowledge, the preseruation of which, is the preseruation of his honestie, the vse of which is as effectuall as his wisedome, for seperated he may be heard, but not beleeued; it is not Pride, but Vertue then, to exact and maintaine the reuerence fit for his calling, which who dooth not, is eyther vicious, or vnprofitable, or both.

Essay. 28.

Of Complements.

WE misvse all our actions, wee spur-gall and tyre them, looke vpon them when they are begotten, & we abhor them, for they are full of deformities, and beholde vs with wrye mouthes, as if they mocked their fathers, our Taylors gaue vs but a little belly to our doublets, & we neuer left

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vntill we made our ſelues crops bigger then women with childe, Hand-kercheffes and Towels, and halfe Table-cloathes thruſt in, they not ſo riche in linnen, but as aboundant in folly, hay and Strawe, as if there had beene no grace but in a gorbelly, and the braueſt proportion, the largeſt Girdell; thus madly ranne our pleaſures, our profits, our deſires, our indeuours, neuer thinking any thing ſufficiently followed, vntill it turne againe and lookes either full of horror or deriſion; we of theſe latter times, full of a nice curioſitie, miſlike all the performances of our fore-fathers, we ſay they were honeſt plaine men, but they wanted the capring wits of this ripe age; we are not yet ſo impudent as to ſay they were fooles, but we affirme they were fooles, for al they did is vndone, & their whole courſes altered. They had wont to giue their hands & their harts together, but we thinke it a finer grace to looke a

ſquint,

ſquint, our hand looking one way and our hart another, they gaue entertainment to your friends,to ſtrangers,wee accomplement,and ciuilizd,or ciuited (for our actions ſmells like a profound Courtier)kiſſe the hand as if we ment to take ſay of it,imbrace curiouſly,and ſpend euen at his entrance a whole volume of words,which when it meetes with a fellow vnprouided of that windy commodity,he is driuen to take all without exchange, and ſo is thought eyther clowniſh or ſhallow, or elſe he is bound to the penance of a million of I thanke you with all my hart Sir,I am glad to ſee you well, tell me how you do Sir, but if they be both cunning, what a deale of Synamon and Ginger is ſacrificed to diſſimulation, O how bleſſed doe I take mine eyes for preſenting me with this ſight,O *Signiour*, the ſtarre that gouerns my life in contentment,giue me leaue to interre my ſelfe in your armes,not ſo Sir, it is to

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vnworthy an incloſure to containe ſuch precioufnes, but pleaſeth it you to honor me ſo much as to make me the bridge of your paſſing home, happy ſhall I be to haue had the impreſſion of your footeſteps, this and a cup of drinke makes the time as fit for a departure as can be, by this time they are both drunke dry & they haue no more to ſay but by way of repetition, which the eare lotheth as much, as the pallat meate already chewed, onely certaine ſhot are left to bring themſelues of, as vnhappy occaſions. Why do you ſpurre me to depart out of this paradiſe? no Sir pardon me, It is I that haue cauſe to complaine of iniurious time, who wanting you, do wiſh the want of my ſelfe, for my ſelfe without my ſecond ſelfe is alike loathſome; no more ſweete friend, let vs not thinke to much of the miſfortune of ſeperation, but let me leaue you heere. O Sir pardon me, mine eyes would take

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it vnkindly at my legges hands, my heart at both their handes, if they should not do their vttermost towards your fruition; no farther then this gate, I protest, a little further I beseech you, be not so iniurious to the lengthning of my ioyes, not a foote, much doe I feare you haue already hazarded your health with this long iourney. Giue me leaue therefore, for the quiet of mine owne minde, to salute you by a messenger in the morning, to know how you digested your great trauell; my messenger shal intercept your kind intention, and so more then my selfe farewell: farewell to you both flatterie and follie, or both. I am wearie of playing this part any longer, and almost tyred with this short thinking of these vaine touches of the tongue, like to haue made loue to a seruant that interrupted me; Fie of this abuse of speeche, fie of this purblinde choise; for my part, I had rather binde my

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tongue apprentiſe to an Oyſter-wife, then to this language, for I hate nothing more then the accompliſhing of things purpoſeleſſe, and ſo is this, if it be not worſe: for he is poſſeſt with one of theſe two deuils that ſpeakes thus within him, eyther Diſſimulation, or the propper title of a well-ſpoaken man, which two are the badges eyther of a foole or a villaine.

I like well that euery thing ſhould doe according to their kinde: I haue heard of diuiſion in ſinging, and of the diuiſions that neate Schollers vſe to tye vp the breeches of an Argument or Oration with, but when we are to ſende truth or ſerioufneſſe of an arrant, to ſende ſuch a mincing imbroydered Embaſſadour, is not fitte: wherefore are theſe imploide, but for their ſwiftneſſe? becauſe they can get ſooner to our friend, then our actions, of whom they are the fore-

fore-runners to relate their comming, which when they ſhall do, one after an other, a multitude of meſſengers before the true expected gheſt ſhall come, who can blame the ſcorning, and not truſting ſuch lying poſts, mee thinkes the toung reading in the hart what he pronounceth, ſhould reade truely, and not abuſe both with a corrupt tranſlation; but this is the moſt poyſonous qualitie in accomplements; the pretieſt are thoſe that meane neither well nor ill, but as I ſaid, to be a well ſpoken man, that like an vnthrifts mony that burnes in his purſe, ſo theſe, their wordes in their mindes, that can no more keepe their wordes, then the flix his excrements, but whē it comes, he cannot carrye it to the appointed place, but lets it go vpon the next hee meetes; if he meetes none, he layes it in his breeches. Who would be troubled with ſuch a diſeaſe as this, baſting euery one without al choiſe or reſpect,

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not I, for I preferre the freedome of my minde, before any thing of the world, and amongſt the things of the world, then this, there is none more ſlauiſh and baſe, comes it eyther from the beſt or the worſe of theſe two twinnes, Flatterie or Follie.

Eſſay. 29.

Of Eſtimation and Reputation.

THe moſt deere and moſt precious commodities of man, are theſe, they are himſelfe, his life, thoſe which all noble and honeſt ſpirites haue the care of, they liue, carefully cheriſhing it, and die, imbracing it. Euen wife, and children compared with this, are counted reſpects of a ſecond ſorte, and we prouide for this, and then for them, which excellent colour that makes men decernable from one another,

though opinion or affection, partially diſtributeth, and ſomtime counterfets, it is no matter, lifes inabled with thoughts of magnanimitie muſt not deſiſt for this, this worth is not blemiſhed by this halting defectiue imitation, but rather increaſerh; for imitation how ſhort ſoeuer it comes of the origiuall, yet beares the meaning of allowance. It is a ſweete thing full of the pleaſure incident to the things of our owne acquiring, for it is no inheritance, nor is it bound to follow the followers of Fortune, but purely is theirs, whoſe thoughts haue guided their actions to do things of note and worth; it belongs not to ſloath nor idlenes, be he neuer ſo noble, if a Sluggard, ſhe will not ſerue him, ſhe bindes her ſelfe to no body that doth not well who embraceth vertue, ſhe comes after and kiſſeth him, baſeneſſe and ſenſualitie, ſhe giues in pray to her oppoſite the moſt abhorred thing of nature, obliui-

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obliuion, and is her ſelfe aſſociated with none that determine not brauely as well as honeſtly, being indeed the laſt and moſt refined diſgeſtion of a fierie and high flying nature. This is Eſtimation that carries leuell throughout the world, where eyes by diſtance are vnprofitable, greatneſſe diſmembred frō feare, which being inhabitants of differēt regions vnregarded, thither, and beyond goeth Eſtimation, being a coine currant, and receiued in all countries, with all diſpoſitions, euen enmitie and malice it ſelfe cannot reſiſt acknowledging her; beſides the ample territory which it yeelds in commanding reſpect euery where, being like the Sunne diſperſing his Rayes ouer the world, making the dwarffiſh feeble cō-ſtitution of man, whatſoeuer the eyes ſaith, figured by the mind, a moſt godly and moſt ſtrong portraiture of Excellencie; more then all this, it giues the letters of credence that makes vs

beleeued in the commerce of men, without this we labour altogether vnprofitably, ſuſpect killing all our intents, before they come to the age of actions, ſurely they are natures of a daſtardly kinde, that do not vehemently thirſt after this moſt ſplendent brightneſſe, they are ruſtie bodyes, that doe not continually handle them-ſelues vntill they ſhine thus, for leauing that worſt part that declines to oſtentation, and bragariſme, (though praiſe and commendations, and ſo eſtimation may be loued, & yet liue long enough without theſe extremities, for Vertue is not ſo tyrannicall as to propound labours without recompence:) it may be loued for a thouſand other reſpects; euen as loue it ſelfe can ſomtimes go without luſt, for the purſuite of actions for the ſake of vaine-glory, is no neerer a kin to the true grounded eſtimation, then luſt is to loue. Eſtimation being the bloſſome of the tree of Vertue,

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tue, which promiſeth the husbandman paiment of a more taſting commoditie, being the fore-runner of Vertues beſt paiment, we muſt not contemne, but cheriſh, the bloſſomes periſhing, the fruite periſheth; praiſes are not then to be contemned, for they are the bloſſomes of vertue flouriſhing, they muſt be loued and deſired, for from them one day comes the fruite of the Tree of Life.

But now to the vndiſcreet greedineſſe of many, who deſire to be riche in this, as robbers by ſtealing, who leaue induſtrie and thrift (the true meanes) on the right hand, and impatiently diſpoile others, to ſatiſfie their appetite: the way by vertue is called large, the goodneſſe of the mindes inclination tedious, they apply outward medicines, things of reſemblance, matter of forme, but for truth and not the reſemblance but the thing it ſelfe, they neuer trauaile about it. Theſe baſe mer-

cenarie imitations take their originall from three plots: from the pretence of diſcent, from the infections that paraſites giue the world in their behalfes, from a behauiour big and ſwolne full of promiſes, eager of performances, & traffiquing with occaſion of a ſlight & ſafe price, I can warrant no man from the infection incident to high fortunes, for I taſte in euery man liuely prouocations, to teach their thoughts flatterie, and to lay matter of worth to their owne charge, my readings iumpe. *Alexander*, when he was ſo full and ſo mighty, as to be called Conquerour of the world, was then ſo needy as faine to borrow *Iuviter Hammon* for his father, to be the bawde of his owne conceptiõ; for it was he only that brought *Iupiter* & *Olympia* together, ſuch is the blinde vndiſcreet capacitie of man, as when he may draw eſtimation frõ him ſelfe, then not for modeſties ſake, but a mad ambition, he giues it to others,

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making his caſe weake, with bringing in weaker aſſiſtance, rather chooſing to be a glimmering reflexion, then a true and reall light. But the pretence here was the purchaſe of a more ample regard amongſt men, whoſe ſtates commonly being full of darke ignorance, is muth more rauiſhed with thoughts of ſuperſtition, then things apparent, for they can geſſe ſo neere thēſelues as to determine things of their owne pitch, baſe & triuiall, which brings them to a retchleſſe reſpect of what they are conuerſant with, & to lend admiratiō only to things rare, finding what they know vnworthy, they are much more delighted with what they know not. I finde not for all this any increaſe of eſtimation fetched from theſe diuine titles, for men of iudgemēt whoſe abilities reach farther thē the preſēt fortune of princes behold a weaknes in theſe vnreſonable affectatiōs, they ſee a bowing & wauering in thoſe minds, vnable to manage ſucces, ouer the more inferior ſubiect, it

layes more faſt hould but vnprofitably for meanes of a more direct aſcent ſhall performe this office, doubt ſhall hould them as faſt by the heele as the name of *Iupiters* miſtaking workemanſhip, for doubt breeds a feare of ſo good a temper, as beeing neyther inclining to deſperation, nor hate, it begets obedience, with other nations it preuailes not at all, for beeing out of the reach of awe and feare, their ſights are more cleare, and their inquiſition more certayne. Amongſt all thoſe ſtates that drew eſtimation from this ſuperſtitious beleefe of their participating with the higheſt powers, *Numa Pompilius* plaied it beſt with his nimph, he was a prince that bred and nourſhed deuotion in his countrimen, who before bred vp in warres (a life apt to corrupt) knew better how to be ſoldiers then good ſubiects, he changed their liues, to ſtrengthen with innouation the opinion of the counſell of a more

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more then humane vnderſtanding was neceſſarie; more modeſtly though I cannot ſay more diſcreetely did the Romanes of the ages afore vſe this Deifying power, they gaue it their Emperors dead, but with ſuch partiallitie as they ſpared none that left a ſucceſſor of his owne appoyntment, ſo much differ the nature of theſe from their progenitors, ſo much doth it alter nature to be brought vp and nouriſhed in ſeruilitie, but could they, or durſt they haue giuen it onely to well deſeruing princes, their princes vnlimited by others reſpects, would haue beene the better for this, ſince it is as naturall in men to purchaſe hope as aſſurance. The Egiptians haue a law that at the funerall of any man, all that could accuſe or excuſe the dead, came in, where if his defects ſurpaſſed his merites, he was denied the rights of their interring, it did much good, though they were not in hope of winning

ning any more, then a mortall reputation, the feare of loſing that was much feared & ſo ſhunned, an excellent law, no lawes beeing ſo excellent as thoſe that ſeeme cruell and are not, & being ſlight, produce the weightieſt and beſt effects. The ages ſince theſe, growne more Philoſophically wiſe, to whom it is apparent the immediate act of generation is a mortall thing, and no way anſwerable to the diuine nature, the multiplicitie of the many Gods being aboliſhed, not ſo eaſie a matter to haue the conuerſation of a God, theſe beeing known fables not daring to ground their deſignes vpon impoſſibilities, to which iudgement will neuer conſent, from things of likehood they giue their pretenced grace, inſtead of the counſell of the Gods, the maner of adoring God, inſteade of their diſcent from them, from families of long ſtandings, theſe are the maskes and diſguiſes of al thoſe impatiēt eager diſpoſitō,

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that are not content with there owne ſtates, to which at the firſt approach by the quicke and light apprehenſions of the multitude, perhaps eſtimation may be giuen, but it weares off, and is too lightly wouen to indure. It hath not beene omitted by many thirſters after eſtimation, to make mercenarie breathes fill the eares of men with their commendations, in vndirect courſe, be they euen as worthy as they will, for a true thing out of the gutter of a falſe throate can hardly eſcape corrupting: ſurely ſo great an enemie is vertue to hypocriſie as ſhe grows and increaſeth moſt where ſhe is moſt obſcured, to giue whoſe effects leaue to ſpeake, not to ſpeake of her effects, is the beſt proceeding for attending her leaſure, ſhee wil diſcouer her ſelfe in a more faire & full growth, then now comming into the world like abortiue iſſue halfe ſtopped & deformed. The eſtimation fetcht from a big & bõbaſt behauior decernes

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not the confuting, for the beſt of behauiour, more then that the ſhaddow of the ſunne is better then a candle, indures compariſon with nothing, for it is but the ſhadow of the minde, but the companion of this a hunting out imployment, flight, and ſafe, though it be as ridiculous, yet looks more graue-ly; how well doth it prayſe ſome men to be ſent of a meſſage by a greater man, though of no more woorth then would fit the performance of a foote boy, theſe miſtake eſtimation, and intertayne baſeneſſe in her ſteade, like a ſuter that preſents the obtayning the miſtreſſe, & marrieth her kitchin maid. This theft and hope of croſſing Eſtimation by the neareſt way, ſeldome eſcapes diſcouering, if it doth, and that they do by an inſinuating diligence get ſome degrees higher; their owne courſe is their owne deſtruction, for thoſe deiected diſpoſitions can do nothing wel but flatter, and feeding them

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with hope, they will liue, and liuing they are of good vſe, there natures runne mad with exaltation, they are nothing ſo well made to beare good fortune as bad, in which ſtate it ſeemeth that nature hath conſpired with fortune, they ſhall liue and dye in.

Reputation the garland of meaner price for meaner champions, is not yet ſo low as not woorth the ſtouping for, though with titles and worſhip and wordes we diſtinguiſh ſtates, yet to all men of all fortunes, the groundes of vertue are one, with whom eſtimation and reputation is al one, but we whoſe narrow roomes are not able to traffick with vertue by the whole-ſale but by retayle muſt take in things by handfulls; there is nothing eaſier then to confound our natures, to eſchew wearineſſe we count our miles, we number things and are afrayed of infinitie, thus ſpeake our artes beeing erected with grounde-workes, diuiſions, rules,

rules &c. Thus Arithmetike by 1. and 2. and 3. as the stayres mounteth vp to millions, we see not, heare not, touch not, smell not, together, but singly commeth our knowledge; thus is vertue content to suffer her selfe to be anatomized by wordes, and by wordes, to pull one part from another, thus comes fortitude, temperancie, iustice, to be destinated to seuerall functions, and to be knowne by seuerall names, thus comes estimation and reputation to a destinction, thus by wordes is mans vnderstanding set a worke, and kept from running madde. Though our English curtesie calles the Tennant goodman, and the Land-lord maister, yet I hope goodnesse belongeth no lesse fully to the Lord then Tennant, but that their actions pretend a generall good, and these vnimployed obscure fortunes, but a particuler, we must giue a preheminence, which our mindes can not do without

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our ſenſes, our eares muſt haue their indifferent ſoundes, the beſt is therefore knowne by the name of eſtimation to determine honeſtly, to practiſe thoſe determinations, to reſiſt feare, and vanquiſh couetouſneſſe, is the direct way to reputation, which who honeſtly indeauours to follow, ſhall haue his indeauours rewarded with this title. Theſe are not impoſitions of ſuch import as thoſe belonging to eſtimation, but yet reſpecting the diuerſitie of natures as difficult, for euery one is fitted with deſires & appetites of cortuption equally dangerous, the husbandman hath his defects, the mechanicke his, the merchant his, all theirs whoſe reſiſtãce is no leſſe troubleſome though leſſe worth then princes pretences to crowns, to ſow ſedition amongſt their neighbours, to remoue by the ſhorteſt cut men miſlikt, ſo cõming ſo ful of varietie, ſo vniuerſall, is the power, inſtruments & pollicie of vice. To determine

honeſtly

honeſtly, which is the allowing, and retaining thoughts of ſuch prouocation, the reſiſting thoughts contrary, is the firſt and moſt effectuall meanes, ſurely there is nothing ſo ordinarie as thoſe thoughts: yet ſerued thus, they will be leſſe violent, and leſſe in number, it makes the aſſaulters weake, the aſſaulted ſtronge, their reſiſtance is reaſons office, who with the trueth of diſcourſe skirmiſheth, and at laſt ouerthrowes theſe rebels and out-lawes, the muſtering the good, the trying them, the teaching them their duties, makes them inuincible. *Quæcunque ſalutaria ſunt, ſæpe agitari debent, ſæpe verſari: vt non tantum nota ſint nobis, ſed etiam parata.* The often vſing theſe thoughts, ends with the practiſe to a thing often read, the memory will lead as well as the eyes, we cannot thinke well often, but we ſhall do well ſometimes, and then vertue is gotten by hart, which before was but counſel.

Tolle

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Tolle errores, ſuperuacua præcepta ſunt, Good thoughts are precepts, good actions aboliſh errours, which thoughts though we muſt light our actions at, yet muſt we not liue onely to increaſe that fire, and not at all to vſe it, but practiſe firſt with our thoughts and then in good time begin a beſt with our actions. Feare the ill humor vpon which oppreſſion workes, muſt be abandoned by him that giues the badge of honeſt reputation, for without a hackſters humor (for I call not him fearefull that will not aduenture the loſſe of his life, for the loſſe of the wall) euen according to the lawes of vertue, he can not be honeſt that is haunted with the could deſeaſe of cowardiſe, you ſhall ſee my reaſons, let vice but runne with an edge toole, he will diſclaime honeſtie, he will neuer aſſiſt the oppreſſed, for he loues not the weaker part, he will neuer inſtruct the erronious, for a frowning reply quailes him,

he will neuer proffit any by his example, for he is ſtill of the ſame religion the greateſt number are of, and they are vicious, thus can he not earne reputation, that is troubled with this falling ſickneſſe, perhaps put him in a Caſtle by cannon proofe well guarded and well victualled, then turne him to a parley (alwayes prouided there be no Gunnes without) he ſhall then ſay they do not well, and that honeſtie is a thing more excellent then power, but if theſe words deſerue reputation, euerie body hauing their right, it muſt be parted betweene the garde walles, and the victualles, and to him muſt remaine the euerlaſting ſhame of an vnprofitable fellowe, that dooing nothing takes more paine, then the moſt induſtrious valure. Couetouſneſſe, that makes men reſemble beaſts, whoſe bellyes neuer ſo hard ſtuffed, will yet teare a pray, though they cannot eate it, aſſaults not ſo vigorouſly

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as the ſpirit of feare, this frownes not but ſmiles, this takes not men by the throate, but by the hand; it infuſeth gentlie the venome of corruption, which perpetuall hunger though it be not more deformed, yet is it much more dangerous then feare, for beſides the ſame effects, (though by a contrary courſe) this preſuppoſed inuincible Caſtle is woone, for a couetous commaunder, can neuer be ſafe gardian.

I haue tolde the direct waye to Reputation, the colour that the ſubſtanciall body of Vertue caryeth, the ſeemlieſt and moſt bleſſed title of this worlde, for all others ſtand eyther vpon the pleaſure of men, or fortune, both which are too inconſtant Lordes to be Tenants to, but this is a mans owne which he challengeth, nor houldeth vpon no ſecond ſtate, but the ſame power that giueth Princes Soueraigntie,

giues honest men reputation. Estimation the destinated luster of greatnesse hath more to doe, he hath the enemies of reputation to resist, as he is a man, and estimations as being a great man, nay he may play the priuate mans part well, and yet fayle of his title, it is not enough for him to thinke well, to doe well, to be no coward, not to be couetous, all these particularly come not so hie as the marke, for his thoughts must cary a more ample nature, his thoughts must tend to the vniuersall profit, his actions so, he must not be content with his owne valure, but teach others the rules of fortitude, he must not onely resist couetousnesse, but punish the couetous: The nobleneſse of these actions speake for themselues, they are bound of a rich voyage, from which may they returne into the baye without shipwracke, they haue done so well as not to be mended, they haue no more to do but to die, and leaue their example

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to ſucceſſors, whoſe liues if they attayne to an exact imitation with them ſelues, lift vp the memory of the eſtimation of their fore-runners, ſo eternall and euerlaſting a thing is vertue, adorning great perſonages: ſo true, and iuſt, and liberall a rewarder is vertue to well deſeruers of all kindes.

Eſſay. 30.

Of Popularitie.

SO is the ſtate of man inuironed with weakeneſſe, ſo irreſolute are his actions, as from ſucceſſe he drawes daunger, from occaſion changes: thus may I ſay viewing the occurrentes incident to this humour. Surely at the firſt founded with the conſent of commiſeration and good name, but the effects following too faſt, we robbe vertue of her operation and rewarde, ſeperating her and our ſelues, and attributing all

to our owne merites, as if there were a power in vs able to do well, that proceeded not from the motions of Vertue. Certainely before the gaine incident to this attempt, when accompanied onely with honest prouocations, and a sincere minde, it is well intended and without corruption, they put on the state of the oppressed, and pittye, they feele the wrongs, that others feele, & redresse them; but the strength of vertue inforcing allowance, applause, and following, drawne beyond the compasse of our selues, impacient of vertues long last paiment, we snatch at the opinion of the world, and loose her, for she must be loued alone, then these pretences change their end, and what we meant once should purchase vertue, we lay out for vice, who now manageth an vsurped authoritie, and dooth some things seeming good, to doe ill after with the more safetie, and vnder the couert of Humilitie, Liberali-

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rallitie, and Commiſeration, meanes to inthrone Pride, the ingroſſing all things, and crueltie; thus failes the foundation of a goodly building, ment to the good inclination of the louers of their country, but they are put out, and ambition dwels there. It is no wonder then though this common affabilitie hath ill ſucceſſe, for it hath an ill intent. It is no wonder though it be the moſt cunning ſeducer, for it is couered with the robe of vertue, nor deſerues it maruaile, though it coniúre harts to be the meanes of their owne ouerthrow, ſince there is no baite ſwallowed with ſo much haſt, as that of gaine & particuler contentment; thus is there deſtinated to this Arte much cunning, much danger, much applauſe. That the ſtate of mā is on euery ſide inuironed with dāger needs no proofe; read but thy ſelfe reader, & without me thou ſhalt finde, vice hath fitted thy ſtate with thoughts apt to deceiue and intice, all eſtates

haue them, proſperitie as many as aduerſitie, aske vayne glory els, which as much out-runnes the marke as miſeries repining comes ſhort or diſpayre, all which beeing vnreſtrayned by reaſon, carry man from his deſtinated mediocritie, & ſo leaues him to the pleaſure of irreſolution & vncertaineneſſe; but nothing ſo ſubiect is aduerſitie to this ſtaggering as the other, it is proſperitie and ſucceſſe that brings foorth this monſter, who following the actions of men more amply then they haue expected, hath wholy corrupted them, making their attempts that were fayre at the time of conception, when they haue beene actions foule and ill fauoured: thus haue many pretending to be reformers of ſtate, through the fauour of their pretence grown mightie, beene deformers of a ſtate: ſo hard it is for man to thinke well altogether, eſpecially when his demeanure carieth a popular forme, bearing the title

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of the oppreſſds refuge, and patrone of the vulgar, whoſe wording fauour and ſhowting allowance, hath ſuch an operation with mans frailtie, as caryed from the true regarde and knowledge of his duty, he ſeemes like a feather gouerned by the breath of men. That there is danger, who ſeeth not? ſince he is a loft by the pleaſure of others, a dangerous eſtate, for with danger they ſtand, that ſtand not vpon themſelues his foundation is the many headed multitude, a foundation both in reſpect of their number and nature vncertaine, and conſequently dangerous, for who knowes not the diuers formes of mens imaginations, as different almoſt as their faces, which ſhowes them eaſily ſeperated, & their forces being ſtrong, no longer then whiles together incorporated being ſo ſubiect to be ſeuered, nay they going againſt nature, if holding a continued vnion, what can iſſue from this confidence, but danger? their

natures,

natures, but by the pleasure of nature and their education is left ignorant, which impotencie leaues a wauering disposition easily seduced, and as easily reformed, apt to beleeue a fayre tale, and as apt to beleeue weake reasons, strong: spent in contradiction, this makes them inconstant, for their discourse not vsed to retaine things, makes them like any thing, because they are destitute of the vse of comparison. It is in euery mans nature to allow the state of others the vpperhand of his owne, euen rich men sometimes wish themselues poore, but with much more vehemencie the poore themselues rich; thus are the vulgar often catcht, poore creatures, they wilbe enamored of gay cloathes and rich abiliments, yea euen of the persons of men, which they shal neuer haue the least vse of, who then obtayning grace from the subiects of fortune and time, who like inconstant builders are still erecting and pulling

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downe, and can thinke it meete to aduenture his ſtate, his fame, his life, his ſoule, vpon ſuch wauering opinions. Theſe are vncertayne, how can the erection vpon theſe ſtand? the one and the other muſt of neceſſitie fall, for ſo go al things originally deſcended from our affections vncommixt with reaſon. But determine their fauour fetched from more reaſonable grounds, from the doing them good and eaſing their yoke of ſubiection, this ſhall be found as vnſtable, for haue they no neede, or is there neede beyond the power of remedie they are loſt, for their loue comes from neceſſitie, alwayes louing them that they haue neede of, but neuer louing the needers of them. In the meane time the prince from whoſe careful circumſpection nothing of this kinde can be concealed, finding a ſubiect ingroſſing ſubiects, what can it breed but ſuſpition, what ought to be the iſſue of that ſuſpition but death?

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it being as iust and as naturall for them to remooue feare, as others paine: but were his course bent but to winne, not to abuse their loues, that immoderatly sought, is an offence, for all the possessions of subiects must be limitted, his honor, offices, reuenewes, power, and so the loue of the people, the generalitie and grosse body of which is destinated onely to the Prince. Needes must they haue cunning that deale with this tickliſh commodity of the vulgars fauour, they must carry an euen hand of them, neither to let them be empty, nor full gorged, they must neither too often, nor too seldome see him, neither must he be too strange, nor too affable, for opinion is much more nice and curious to please, then iudgement, more quicke, more light, being soone off, and soone on, of a readie, though not of a wise dispatche. They are wonne with what they feele, and delighted with what they heare;

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are the chiefe tooles of this trade, Liberalitie and Rhethoricke, theſe muſt ſerue one anothers turne, amplifying, gifts, and the actions performed for their commodities, with Eloquence; other times leauing the perſwaſion to the benefit, when benefits want, drawing the picture of Liberalitie in good wordes; their mindes are like queaſie ſtomacks, that will ſurfet as well by the vſe of one meat oft time, as by exceſſe; their ſatiſfaction reſting as much in the vãrietie, as in the proffit. But no more of this, it is not requiſite to follow this point any further, I haue oftẽ times ſeene them that ment to deſtroy vice, ſowe it, then no more but this, the cunning of Popularitie, is like that of Iuglers, the cunningeſt of which can caſt miſts before mens eyes, but here is their neereſt reſemblance, Iuglers trickes goe moſt inuiſibly by Candle light; men popular, with thoſe heads that come no neerer the ſtrength of vnder-

vnderſtanding, then candle light the light of the ſunne: the payment of theſe are prayſe and applauſe, a reward fuller of noyſe then profit, of which they are as prodigall to their ſportes as fauorites, with no leſſe vehemencie, with no leſſe number of circumſtances, ſo me thinkes it is doubtfull which they affect moſt, for their behauiour without all herauldry giues no marke of deſtruction. Much harme doth the poſſeſſors of theſe ſhouts and clamours receiue by them, for the knowledge of their actions, which from the account of others comes moſt impartially, helpeth their proceedings, for all they doe by a corrupt interpretation is called commendable; make him an Archer, if he ſhootes not neare, he ſhootes for all that a fayre ſhoote, ſo corrupt is our eſtimation of things not looking into the inſide, but vpon their ſucceſſe and fortune: who can then that determineth, determine popularitie commo-

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modious, ſince waying the diſcommodities, the dangers, the paynes incident to it, and then behoulding the profit, we ſhall finde no profit, the deduction hath conſumed the ſumme, this body of breath is too mutuall to reſt on; if not mutable, dangerous, if not dangerous, diſhoneſt, who then wil ſpend his time in purſuit of a thing ſo diſeaſed, as to be mutable, dangerous, and diſhoneſt? But the extremities of the other ſide muſt with no leſſe care be ſhunned, there belonges to euery man that deſires ſafety to make the things appertayning to him, correſpondent with his fortune, otherwiſe like a barke ouerſayled, he runnes him ſelfe vnder water, and ſinckes.

Of

Eſſay. 31.

Of Humilitie.

WE haue much labour and houlde in the obtaining Vertue, when we haue fought wel al day, we looſe it at night, vice dogs vs, and neuer aſſailes but vpon aduantage; ſhe comes creeping, and by degrees gets into our boſomes, we cannot ſhut her out, for our gates will not be bard, our ſences keep open houſes, they are buſie faculties, that loue not idleneſſe, though they leade to idleneſſe: be blinde, and the power of the eyes will runne into the touche, and then make that itche for both, take away foure and leaue the fifth, and that fifth will trouble vs as ill as all, take away all, we are ſenceles; ſo hauing ſences, we are ſubiect to vice, hauing none without feeliug. The reaſon of Vertues difficultie, is her inuiſi-

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bleneſſe, it muſt be touched, or taſted, or heard that they make much of; and ſo much of vertue is common, we can call her by her name, and tell of her excellencie, but to tranſlate her out of wordes, into deedes and actions is few mens caſes, & no meruaile for the perſwaſion of vertue being in a language that man vnderſtands not without the ſences interpretation, by their interpretatiō is corrupted, this makes them thinke thoſe good deeds loſt that haue not the eyes of men for witneſſe; the moſt deteſtable vices are thoſe that deſire to looke like vertues, and theſe come from the corrupt peruerting the ſoules motions, thoſe meerely of the body though they be ill enough, yet are they not ſo ill, for they are naturall. Thus hardly doe we earne all vertues, humilitie excepted, which me thinks is ſo neare a kin to vs, ſo like vs, ſo fit for vs, as ſhe needes no long wooing, we haue no other refuge but this, it is ſhee

onely of all other graces that moſt trulie belongs to vs, and of whome we may haue the greateſt part, for the reſt ſend but their ſhaddowes amongſt vs, ſhe comes her ſelfe: they are all of an higher nature and more ſtately, but this vertue is humilitie, that teacheth the knowledge of knowledge ſelfe-knowledge, that deſtroyes Fortune, for ſhe is delighted with nothing but exceſſe of paſſion, but this hath but one countenance, that confoūdeth pride & counterfeiting, for ſhe ſhewes her inſide, and thinks of mending her imperfections, not of glorying in any, ſurelye, there is no doubt but the queſt of the others is an honorable imploimēt, but the purſuit of this exceedes all in proffit, for without this the reſt are not, all of thē being diſpoiled of their excellent natures, by an ouerweening opinion, but this true vnderſtāder of our ſtates, ſo ſweetly cōmixeth her defects with thoſe thoughts of liking, astaking away

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away presumption, the abuse of our indeuours, & leauing iust so much knowledge as defends wearines & lothing, we happē of that true way, that directs the graces of the minde to heauē with out danger. But because though we dare not say we mislike; yet we like that best, that is good both for soule & body, and that the body will, like children crye, if it haue not part with her fellow: that it is here a beauty, a helpe, a preseruation, is worth the prooving, we differ much in natures, and our likings like not all one thing, yet was there neuer nature that likt the taste of pride in another, the sport of it is not pride likes pride, but will spit at one another, and make euen their owne imperfection, beare witnesse against the same imperfectiō in another; thus plaine it is, howsoeuer we hide it, and hiding cherish it in our selues, that by our opinion of others, the opinion of all others neereſt a kin to iudgemēt,

we hould pride a vile and loathsome companion. The creatures that giue vs earthly immortalitie, whose chosen euidence is beauty, if that not beautified with modestie, humilities other name, it is no lesse loathed then deformitie, it giues a sweetnesse both to the beautie of behauiour, and the bodies beautie, and turnes the beholders thoughts into admiration, that vnlesse thus accompanyed, would end with enuie, and a repining against natures partialitie. The assistance of this vertue, is as much as her contraries dangers, neuer was there pride, though incompassed with the strongest guarde, safe; For it is a vice contrary to all natures, there is no other but may haue ayde, ayded by the hopes of gaine, or satisfying some humor; but Pride deuouring all things to vpholde her selfe, destroyes both loue and hope, and is left destitute of all manner of defence, it killes succors, and multiplieth enemies, the con-

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trarie, purchaſing friendes, infeebling enemies, therefore without queſtion, a vertue of great helpe & profit. But her beſt vertue is Preſeruation, for beauty is but a colour, and not reckened amongſt the ſubſtantiall, helpe may be helped, and yet haue neede againe, but Preſeruation looſeth no friend, and humilitie is the author, for ſailing by this compaſſe, we knowe whereſoeuer we are, what we are, it is impoſſible for any place or any ſtate to alter vs, all fortunes are one, things that may ſtick vpon the body, but neuer vpon the minde, thus is ſhe the cauſe of Preſeruation, for to preſerue is not to looſe, ſhe looſeth not therefore, ſhe preſerueth, making rhe minde conſtant and free. To tell how fit it is for man, it were fit firſt to relate the wretchedneſſe of his ſtate, an argument long and dolefull, but that it were a relation that would aske a long time, ſince it is of his miſerie, ſhortly auerreth mine

opinion, for those debased states vnable to stand vpon themselues, haue no other refuge but humility, a testimony of an obeying minde, & yet far inough from a deiected baseneſſe.

Essay. 32.

Of Feare.

WE heare from our nurses and old women, tales of Hobgoblins & deluding spirits, that abuse trauellers, and carry them out of their waye, we heare this when we are children, and laugh at it when wee are men, but that we laugh at it when we are men, makes vs not men: for I see few men, we delight not perhaps in Iigges, but in as ridiculous things wee liue: nor this disprooues not their relations, for wee are misvsed by these spirites both night and day, some goe but a a little out of the waye, most goe contrarie,

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trarie, yea ſuccourleſſe, for the Moone-light of ſence is hardly their companion, but the clowds of error wholy incompaſſeth them, and in their trauells, pride catcheth ſome, luxurie ſome, hate others, couetouſneſſe deludeth another, ambition others, and my text millions, whoſe caſes are deſperate; For daye helpes them not, but then inſtead of thinking of theſe impoſtors, they ſee them and follow them, and loue them: of none of theſe haue we ſo iuſt cauſe to complaine, as of Feare, for moſt of the others are the diſeaſes of our choyce, rather then natures, but this imperfect opinion catcheth hould in our very conceptions, and when we haue not witte enough to bee couſined with the other crimes, wee haue then apprehentions of feare, and nothing is more conuerſant with vs, then diſmayedneſſe and terror. *Licurgus* ordeined the *Laconian* women the exerciſe of

their limmes, wrasteling, running, and managing weights, and throwing them, it did well doubtlesse for the preparing their issue strong and sturdy, but had he giuen mothers the education of bettering their mindes, he had done much better; matters of execution are the seruants of direction, weaknesse is not so great a fault as ignorance, and ill strength with a stronge minde more inuincible, then a strong body and feeble minde, but to my vse, we leaue our women ignorant, and so leaue them fearefull, which makes vs so weake harted, the mans part is soone done, he hath much more from his mother, which being thus full of pusillanimitie, must needs susteine and make his issue fearefull, it will impaire a mãs courage to conuerse with a cowarde but a twelue-moneth, to liue with them, and be nourished with such faint blood, cannot choose but make them like safetie best, and prize a whole skin

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aboue honor. I do not thinke women are much more faultie in Natures abilities then men, but they faile in education, they are kept ignorant, and so fearefull; Instead of these *Lycurgian* courses, I would haue them learned & experienced, let them know as much as we know, and then doublesse they would be as feareless as we are, I am much against that Romaine lawe, that prohibiteth commanders wiues going to the warres with their husbands, all obiections set apart, their commonwealth would haue gained by it, for doubtlesse a wenche that hath beene in many countries, seene many battailes, and is full of experience, is excellent to breed on, and if the Nurse were there to, it were well, for from her teat they suck somwhat of her constitutiō, in which I doubt whether there be not some fault, for we take the wiues of our groomes and tenants, to feede these little ones, and mingle grosse & heauie blood,

blood, with their gentile and ſpirited natures. This is that I thinke, now to that I ſee : there is no vice that wee blame ſo much to blame as this, no vice ſo putrifieth mans beſt part as this, for though voluptuouſneſſe and other frailties, will abuſe the office of wit, & procure warrants for their purpoſes, yet in none doth wit ſtrengthen opinion with ſuch ſtrong argumēts, as ſhe doth feare, ſhe will heere tranſforme buſhes into men, bul-ruſhes into Speares, any thing into any thing, being ſtill deſirous of matter and occaſion to do her ſelfe hurt : man had neede beware of theſe imbecillities, for their neighborhood to his reaſon makes them obſtinate; hence commeth it, that no creature is ſo good and ſo bad as man, for all other creatures are bound by nature, but the vniuerſall circuit of mans minde, hath leaue to runne, into the extreame and furtheſt parte of things, which ſince it hath, well may we profit by

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by it, as well as receaue losse, who hath the history, but of his owne time, and so much of yeares, as may make him hould the relations of the world shall finde the worst of calamity to bee a thing so ordinary and so incident to the life of man, as not at all to feare their approche but imbrace them as the appendixes and connections of life. I was and againe not to be, must giue beings to others, that time shall ruine me and my memory skilleth not, before I was, I was, in the same case, and when I am so againe, I shall not be sory for it, fame and obliuion & such things are coine of our stamping, & only currãt with our pouerties; those opposites to feare, as to be the fauorites of Fortune, to be rich, to be noble, to be any of these outward things, are but apparitions, things without all hold or continuance, time must doe his office, populate & depopulate nations, giue & take Empires and so downward, from the

the plough to the speare, and from the speare to the plough.

——*Fuimus Troes, fuit Ilium & ingens,*
Gloria Teucroum——

How many thousands of states are gone and vanquish ed, and hardly so much as that they were, is left, how many millions of examples haue we of things finished, as full of terror and terriblenesse as feare can possibly imagine? certaynely the payne of things rest not in the execution, but in the conceiued opinion, for it is too short to be greeuous, we make no account of the cramp, becausse it stayes not, yet for the time questionlesse it assaulteth the body more sharpely then the Ague, death is but a crampe, therefore knowledge an Ague, looking into the state of feare, I finde she liues by two meanes, by ignorance and by knowledge, by ignorance as the feare of children, by knowledge when malice compelles knowledge to goe a-

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gaynſt her knowledge, the firſt we are borne with, and many mittigate with induſtrie, the ſecond vertue expelles. Of the firſt I haue alreadie ſpoken ſomething, of which I ſay agayne the induſtrious ſearch of letters vncaceth al theſe terrible apparitions that ſeeme terrible to the vulgar.

——Vulgi quæ vox vt venit ad aures,
Obſtupuere animis geliduſque per ima cucurrit,
Oſſa tremor.——

Vppon the firſt buckling of *Cæſar* with the *Heluetians*, a cowardly commaunder of his, loſt him a fayre attempt, through the falſe perſwaſion of feare, that the enemie had poſſeſſed a hill, that was poſſeſſed with his owne forces, but himſelfe neuer ſped better, then when he drew his valure to the aduenturing his owne perſon, exerciſing his handes as well as his heade. The examples of the auncient honeſt Philoſophers as well as their ſpeaches are ful of cõtempt of feare, they ſeemd to make warres continually with this opinion

opinion,& weare moſt of them as it is ſaid of *Zeno* rebutters of that *Sympathizing* delicacie with heate, & colde and ſicknes and the reſt of the vulgar miſleaders.

Hunc non aeris hyems domuit non frigidus imber,
Non ſolis radii non vis teterrima morbi:
Non quicquid vulgo pretioſum inuictus at vnus
Inſtabat grambus ſtudiis noctesque dieſque.

Fewe men in health and proſperitie can promiſe themſelues this conſtancie, but to doe a mans good will is well, to performe which the meditation of fortunes fouleſt playe is good, imagine the wooſt of miſery and goe to fence to theſe olde Phiſophers to learne the warding blow, mee thinkes the certaine beliefe of the priceleſſe, value of things in the worlde, ſhould doe much with a man, theſe things of reckening with the worlde are onely good in opinion, eſtimation giues them grace and value,

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value, they haue nothing in themselues, but men giues them what they are, from whom, if he will respect his owne pouerty most, and take them away againe, hee shall leaue them beggerlie and naked, and then see they are things neither good nor ill, but indifferently made good or ill by our vse.

Huc tandem concede, hæc Ara tuebitur omnes.

There is no good to be done vpon these things but by contempt and scorne, and withall knowing the things contrary to feare, are no more riche nor solid in contentment, then these are procurers, dangerous and painefull, we haue no trueth that our reaches can sticke vpon, that wee haue, wee haue by faith and beliefe our reason cannot grasp it, beeing too little and too shorte, there is a mortall vnderstanding destinated to our vse, and in the vse of things is our cunning,

and

and in this running the beſt leſſon is, not to be apprehenſiue of the ſtormes of the world, he that cries for his loſſes, muſt neceſſarily laugh at his gaines, do now not rebuke daues and women for this qualitie; and ſhall men crye them mercie, and ſay they miſtooke my ſorrow & calamitie? Thoſe things that are neceſſitated, thers an end of thē, they muſt be done, thoſe things that may be reſiſted, and reſiſted gallantly, incounter danger and you ſhall ſoone know his pleaſure, either he will make an end of you, or become a quiet fellow ſhortly, runne away & he is more then at your heeles, for he is in your ſelfe.

As *Liſius* in his *Conſtantia* handſomly ſheweth, the cure of the mindes maladie is not by the phiſicke of trauayle, for all griefes muſt be cured like the wound that was incurable, but by the meanes of the wounding weapon, by it ſelfe, loking into the cauſe of the

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griefe, and finding ſorrowe a fellow, that keepes an vnprofitable ſtirre, I hope you will holde your peace. Mee thinks *Virgil* makes *Æneas* ſpeake too like a nurſe or a waiting maide, when commanded the repetition of his fortune, he ſaith;

——— quis talia fando
Myrmidonum, Dolopumue, aut duri miles Vlyſſi
temperet a lachrymis? ——— ——— ——— and after.
Sed ſi tantus amor caſus cognoſcere noſtros,
Et breuiter Troiæ ſupremum audire laborem.
Quanquam animus meminiſſe horret luctuque refugit,
Incipiam ——— ——— ——— ———

Well if *Æneas* were of this minde, it was not Dame *Venus*, but Dame Feare, that wiſhed him to flye from *Troy* and it was not a clowd but cowardiſe that incompaſſed him. There is a great deale of weakeneſſe and too much moyſture in theſe heads, that cannot ſtir their memories, but ſtraight it will raine. Saint *Auguſtine* remembers in his confeſſion, the expence of teares that he was at, when he read

Didoes end, verily it became his contrition well, for teares are onely due when we fall ſhort in our reckenings with God, then teares and repentance is behouefull, but in any other caſe, it is vnneceſſarie, nay more it is vndecent. I haue not yet ſpoken of thoſe far fetched ſeares that are drawne not from any apparencie of danger, that is eyther felt or ſeene, but from dreames, incountring with Hares, and the Salte ſpilling, other that go by the ſignes, or by Prognoſtications, prophecies, and auguries; times paſt were much gouerned by theſe. It is ſaid *Auguſtus* was verye inquiſitiue about his owne dreames and his friends; it was great pitie, for he was otherwiſe a very wiſe Prince, but he had a great fortune, and a mortall body, which are ſtill at variance, and blind-foldes the true diſcerning in which time, feare creepes in & ouer-valuing life, drawes preſeruation from wrong places. For theſe auguries

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and fetching things from the intrayles of beasts, it was not amisse then, since no state can be vpholden without religion, no people are well gouerned or successfull in their attempts; without the annexion of diuine hopes to their earthly strength: but now when that is done by the true meanes, when men may fetch hope from a cleere possibilitie, these things are to be discarded, & to trust to the soundnesse of religion. For the signes, I remember a speach of *Cassius* to a South-sayer, that wished him not to fight with the *Parthians* vntill the Moone had passed *Scorpio*, hee answered, hee feared not *Scorpio* but the Archers; These things are least of all to bee feared, they begge feare that picke them out of these occasions, hee that will interprete mischaunces out of these things, may take his leaue of tranquillitie, for some of them happen euery daye, which being inforced to these ill presages,

makes the vulgar ſo full of ſighs, exclamations, and vncertainties;

Scinditur incertum ſtudia in contraria vulgus.

There are no miſchances, there is no fortune, there is no miſerie in our humaine liues, except we looke into the feebleneſſe of our merits, & our Creators bountie, in other things we are deceiued by imagination, the circūſtances of things are more then themſelues:

Exoritur clamorque virum, clangorque tubarum.

It may be ſo, is it any more then death? tuſh cruelty can do no more, and for that, put but away opinion, and it is ſoone gone. In the meane time, ſee the behauiour of the ſuppreſſed *Troyans* weaklings, & the children of Fortitude, and thinke who carried thēſelues to the graue moſt gratiouſly.

Apparent Priami, & veterum penetralia regum,
Armatoſque vident ſtantes in limine primo,
At domus interior gemitu, miſeroque tumultu
Miſcetur, penituſque cauæ plangoribus ædes
Feminis ululant: ferit aurea ſidera clamor.

Tum

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Of Feare.

Tum pauidæ tectis matres ingentibus errant,
Amplexæque tenent postes atque oscula figunt.

Now who would adde to the furie of an insulting enemy, prayers and petitions? no let it be death, let it be paine, there is yet left vs to conquer the victours patience, there let vs end; for those terrours that are exhaled by a guilty conscience, they are more incurable then any other, in spight of vice, our knowledge miscaried, will returne and complaine of her abuse, and the impression of her fault bring feare, and feare presents thoughts of terror, thus *Nero* beheld his murthered mother; thus tyrants are no where safe, though in the midst of their strengths. This made *Dionisius* make an Image that singed off his sonnes haire, not daring to trust a Barbar; this made *Alexander Pheræus* vse to haue his wife searched for feare of murdering him, guiltinesse cannot be without feare, neither will Iustice long delaye their execution,

which in themselues they finde, and so feare euery thing is a hangman. Many of the Romane Emperours at the hearing of the thunder would creep vnder their beddes and seeke shelter of the most vnable things to defend thē, poore people, it was not the thunder but their consciences put them in minde, like sea sicke persons that complaine of the sea when it is their troubled stomackes that diseaseth them, but this argumēt fitteth a more diuine hand, to them I leaue the examination of this honest remembrancer consciece, and end with the example of *Numa Pompilius* and *Aurelius*, who neede no gardes, for they were honest men, they feared not, for they were vertuous and vertue cannot feare, such is the power of that excellent and true guide of humanity.

Of

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Essay. 33.

Of Silence and Secrecie.

IT is pitye this quality muſt borrow wordes to expreſſe it worth, but it is no more infortunate then all things which to become knowne, muſt borrow ſound and ayer, for though wee can thinke, yet thinke we not that enough without ſending our thoughtes abroad to the cenſures of men. I confeſſe ſpeach is to the minde, as conuenient hauens to townes, by whoſe currents they grow ritch and mightye, but it dooth as theſe places of traffique doe, bring in not onely commodities profitable and wholeſome, but luxuries, corruption, and delicacie, I cannot well tell then which I ſhould preferre of ſpeach and ſilence, ſince the one doth to much the other to litle,

ſpeache inritching and corrupting, ſilence being poore but honeſt, but theſe are extremities which neuer proſper, vntill brought into the meane, whoſe mediocritie keepes each end from falling, with-holding and paizing each ſide with the holdfaſt of the middeſt. I am not againſt ſpeach, but babling, which conſumes time, and profiteth no body, it is one of the bleſſings of nature, ſpeache; but to ride ſtill vpon the top of it, is too vehement, they are at great paines with feeding hungrie eares, and to ſpeake truly, are the very bellowes to kindle laughter, it carieth not onely this fault, for with all, it is vnſafe, wordes diſcouering the minde, and negligently giuing all eyes the ſight of the heart. There is a wiſe Philoſopher that calles wordes the ſhadowes of deeds, *Sermo operis vmbra*, this is his beſt, which is ſo ſlender as the true affectors of things, will giue their thoughts bodies and tranſlate them

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them more ſubſtancially. There is a more noblenes in deeds, in which may be read the worthineſſe and vnworthines of men truely, whiles words greateſt gaines, dooth but promiſe things, performing nothing. I finde no men affecting actions more throughly then theſe people of faire wordes, which makes mee feare theſe ingroſſers of ſpeech, are conſtituted of too much winde and ayre, and want that ſolidity which is meete in the generation of this deere iſſue of ours, our actions, which neuer faile to reſemble vs more neerely, then the children of our body. *Phocio* was preferred before *Demoſthenes*, becauſe he ſpake not much, but fild his ſpeach with ſtuffe, and was ſparing of Rhetoricke, and full of reaſon. If he tels me their natures right, I ioyne with his choiſe; it is with theſe for bettering the hearers, as it is betweene a few diſhes well dreſſed and a great feaſt, the ſparing ſpeaker giues you that which is whol-

wholsome and ouerburdens not your memory with superfluitie; the wording Orator is like our English feasts, where the stomack must winne way to the second course, with bearing the burthen of the first, & when he comes to it, hath lost the bettering himselfe by it, through the heauinesse of his first receipt: whē I heare one of these common speakers laying vp his stomack, I let his words passe without any more attention then I bestow vpon a clock, when I care not for the howre, but he that solicits my eares but seldome, I receiue his pleasure with pleasure, and willingly graunt him a roome in my memorie.

It was well aduised by *Cleanthes* to one that intreated him to instruct his sonne, hee saide, be silent, for besides the aduantage that he hath of a talker, of hauing all he knowes without paying him any thing for it, receauing it scot-free, it is also more becom-

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ming & instructing, for his behauiour is not carryed out of the way with following his wordes, and out of that silent behauiour there is more wisedome to be learned then from a multitude of wordes, and more with intertaining this silence, for he receiues from her, her wise and safe daughter Secrecie. Were I sure all men thought iust with me, secrecie were not necessarie, but since the speaker and expositor vtter and receiue with different mindes, and that speach cannot carry her selfe to meane iust as I would haue her, I must defend her æquiuocall impotencie, with bestowing her onely where she may be well vsed; it seemes the late professors of secrecie, which were not yet so secrete but to confesse that if their neereſt attyre were priuie to their determinations, they would burne it, receiued this Item frõ *Metellus*, by which I will shew you the example of a double exposition,

Mon-

Montagnia likes not the protesting this, nor I to say, so, for I would not haue vttred so much, but for the thing, it is a safe and an honest principle, for I will not conclude, their concealing things proceeds from the faultines, but since ill hath gotten that power, to cõuert things well meant, into their own vilde natures, it is best to keepe them from it; the integritie of the worlde is past, it is too late now to professe openesse be it neuer so honest, for so neere may many of our actions come to dangerous inrents, as they are best, when onely in our brests, for *In dubium trahitur religiosa fides.* Secrecie is of two kindes, of our friends, and of our owne; that of our friends, religion commaunds vs to keepe; that of our owne, discreation: for the first, did he not opẽ me by the power of friendship, I would not willingly neither giue it nor receiue it, for he that meanes honestly, I thinke deserues as much thankes for being

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being content to heare, as the other confidence in telling, for we are bound once more then we were, by his disclosing, and perhaps drawne, that we cannot eschew the dooing a fault, for if his secret be pernitious, I must betray him, or my selfe sinne, then he must go, and so I forfet a friend, and breake a principle of friendship. I would neere vpon such a desire, demaund if he sought it for counsels sake, if so I would heare him, if otherwise deny him hearing, for howsoeuer he meaneth, if he relieth vpon mine aduise, he shall meane, as I would haue him. Many States vsed to punish the laying open of secrets, with the losse of their babling instruments, which was a very iust lawe and a sure, for no example preuailes with a borne tatler, but the losse of his picklock; I wonder that the *Barbarians* generally doe not with these slaues they imploye neere them, depriue them of their tongues, as they doe of their stones,

stones, for feare of the abusing of their wiues and concubines, me thinks they should be as iealous of their secrets, as they are of their lusts. The Turkes they haue certaine Mutes to performe their executions, which since they are in for worse matter, may be put in amongst the rest for veniall; But to speake as I thinke, I hould the people subiect to this flux of words very dangerous, for by such, *Scilla* found where the possession of *Athens* might easilest be attempted, by *Flauius* that had this disease. The citie of Rome had the plague of a tyrant continued, I neuer knew tatling a safegarde, but the geese that preserued the Capitoll, which the *Romaines* rewarded with great care, popular states being neuer ingratefull to geese, these are all to be shunned, for their couuersations are more vnsafe then the fellowship of the most malicious, wordes being more pernicious then blowes, for no Fencer can warde them.

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them. Of our owne ſecrets the diſcouerie bewrayes a great feebleneſſe and impotencie, it reſembleth a clowde, that by the ſunne is poſſeſſed of hotte exhalations, but is ſo weake as not to keepe them, deſire drawes vp thoughts of aſſiſtance, but when the deſirer hath them, ouer-burthened with their ſtrength, they burſt out and diſſolue him; thus all his attempts ouerwaying the minde, are brought to nothing, which weakeneſſe of mans were ill, were not man ſo ill as to haue ill affected thoughts, but hauing ſuch it is well, for thus moſt conſpiracies againſt Princes are preuented: for an honeſt man, it is a great bleſſing, for a diſhoneſt the contrary, an excellent puniſhment. So muſt I conclude of ſecrecie, which if you will call craft or pollicie, I muſt anſwere you with theſe two verſes;

Tutus vbiq; manes, ſi calliditate valebis,
Non eſt ſimplicitas digna fauore magis.

Of

Of Humaine Contenment.

BEhold the godds of the world, the ſoule of action, the motion of the inhabitants of the earth, the point, the concluſion whereunto all thoughts are reflected, this is the maiſter of al trades, Arts, ſciences, and profeſſions, for this, the husbandman findes a ſweeteneſſe in labour, the Artizan in following his trade, the Artiſt in the inquiſition of knowledge, ſouldiers in purſuing danger, polititians in the working of the minde, in plotting and fetching in ſtrange concluſions to vphold practiſes; this is the garland, that makes enery one loue victory, this is the reconciling obiect of the diſcenting conſtitution & courſes of mē, for they al agree, that contentment is the place where they deſire to end their iourneyes. But that the worlde ſhould haue ſtill the

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right vſe, and not be deſolated with mans neglect of inquiring & vttering her ſecrets, this contentment is faſhioned like our loues. what I call fayre, another thinkes ill fauored, another out of deformities pickes beauties; thus contentment, which according to the minds of men is drawne out of a numberleſſe number of courſes, which miſtery of natures doth make all agree, That contentment is to be ſought, and to diſſeuer them in the manner of their ſearch, ioyned with the other of making all formes louely in ſome eyes, vphouldes the world, for by this laſt, the world is peopled; by the firſt her people made induſtrious, and the great volume of the world in no corner left vnnoted, but ſtirres and flouriſherh as the chiefe and maſter peece of Nature. Thus do we propound a cauſe and reaſon of our life, and make euery day beget vs occaſion, eyther of following or learning to follow our queſt, when we

do not go forward our ſelues, we behould others, which like a mappe layes out the courſe of our trauaile, but when according to the excellencie or groſeneſſe of our choiſe, the determined contentmẽt approcheth, we flie from, not the inioying, but the opinion we had, another contentment is ſet vp; that obteined another, ſo doth our humaine liues runne after contentment, but neuer ouertake her, we cannot, for contentment is diuine, our bodyes earthly, our mindes we feele ouertakes her, for the propounded contentment pleaſeth her, ſhe imbraceth it, and is already in poſſeſſion, but when it comes, ſo ſhort dooth it fall of her expectation, as ſhee erects another, a plaine argument of her diuinitie, and a true ſigne, that reall contentment is not of this world, nor to be graſped within our earthly armes.

Of

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Eſſay. 35.

Of Trappes for Fame.

I Had not neede to teache the world new opinions, for I holde all I know, more by tradition, then reaſon, I haue a braine like a French force, that dooth it beſt firſt, my incountring an argument is moſt vigorous at the prime oppoſition. I after fall and waxe lazie, and in truth ſhallowe, I doe nothing well, but ſpeake much worſe then I write, and perhaps worſe (in ſomething) then I can doe, which I muſt confeſſe the fault of my braine, for I neither liſpe, ſtutt, nor ſpeake in the throate, nature hath made the cariadge of my wordes large, and ſwift enough, but I wante marchandize and ſtuffe, the Italian ciuilitie would well fitte mee, where the ouerthrowe of an Appoſitor is counted diſcourteſie, and they call him

in disgrace, *Vince guerra*. The reason of this *exordium*, is the view of the workes of Nature, and our varietie vpon them, fewe men receiue any thing with the like vse, but occasions or things represēted, begets in one, feare, in another, furie, in a third, feares harbinger amazement, in a fourth desperation, some of these differ much, yet shall one occasion beget all these at one instant, which makes me thinke our discourse findes out more vses of things, then our senses qualities, yet am I not of *Empericus* minde, who holdes the quallities of things to be more in number then our sences, and that we recken our knowledge to see all, as *Alexander* conquered the world, because in his time there was no more knowne. I am not of his opinion, for all things being made for man, and his sences being fit for both life & knowledge, his seruants sure which are all things sensible, haue no more trickes then

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then he knowes of. But thus new am I in opinion, that the receptacle of our ſences intelligence, with ioyning, quartering, and mixing things, imploye them farre from their accuſtomed properties, which my ſubiect here will plainly exemplifie. Man being the moſt ſubſtanciall and moſt cunning peece, accompanied with a head that maſters and is Lord of all things; How hath he fallen this ſecond time, more vainely deceiued, and more miſerably puniſhed then in the firſt? He fell then with a baite pleaſing to one ſence, and when he fell, fell vpon a good ſubſtanciall body, where there was good footing, and hope to, of riſing, but here he is fallen into ſmoake where he may be choaked, but cannot liue nor walke, he is fallen into fame; to entertaine which I know no ſence deſtinated, vpon a thing not to be hãdled, not to be riddẽ, not to be ſeene; children would not haue doted thus; not to be eaten, glut-

tons would not haue so miscaried, not to be touched, an amorist would not haue beene in loue with it, not to be heard by himselfe, a light headed musition would haue shunned it, not to be seene, a Faulconer would not haue lured it; yet all these that are able to make so good an election of their delights, sacrifice to fame, and flatterie is their priest. There is certainly but one end, whereto the intendments of man are destinated, which prosecuted rightly, is eternall happinesse, this is not fame, for she dyeth often in her birthe, commonly ouercome by time, and sometime men famous haue had their memories dispatcht, eyther by obliuion or detraction, before death hath made an end of their liues; all these working where the bodyes growes couetous, and would haue the gaines alone, are vicious, he must not determine any thing particulerly, for he is none other then a hired seruant,

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and his wages is life, the proffit muſt be giuen to the ſoule, whoſe predominant power, is alſo compelled to vſe the body, for the ſoules performances without the body are not vnderſtood, contemplation being a good vnprofitable naked life. Both working together, and both agreeing in their purpoſe queſtionleſſe, they would determine vpon ſome more laſting reward then fame. They would lay for vertue, for eternitie, for the fruition of a neuer dying happineſſe, but this Eſſay muſt ſpeake like it ſelfe, not what ſhould be, but what is, thē to the baites for fame: The actions of theſe differ not, frō the prouocations of vertue, for as much as appeares outwardly, for they profeſſe valour, temperance, liberalitie, and the reſt of the lims of honor and honeſtie, but in the minde that works theſe motions, is the diſagreemēt, the one being ſpurred by vertue, th'other importuned by the tickling of applauſe. This ſame thoſe anciēt Philoſophers that ſo much

enueighed against fame, well knowing the tyrannie of such thoughts, which where they get entrance, ouerthrowe all that rest in the place more modestly humored. Infinite are the baites that are laide to catch this, nothing farre surmounting the number which curious Fishers haue found out, and yet in one thing they well agree, for they fit the couerer of their deceit to the time; Fishers hauing flies for the spring, the fall, and the winter, fame-catchers, countenance, seemings, and aspects, for a state good, or bad, or indifferent, both their baites go downe the streame, both purchase not by force but deceipt, both looke pleasing, but swallowed, are dangerous, and to conclude, both labour for their bodies not their mindes. To speake of those petty fishers, that nip their bodies, and cast them into more mowldes, then their mothers bellyes, that neuer read any thing but how their ruffes stand in a glasse,

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glaſſe, or of thoſe that growe olde in the obtaining the name of a good Fencer, dauncer, vaulter or wraſtler, were to no purpoſe. Theſe are but trifles, and indeed, though not vertuous yet plaine dealers, for a ietting behauiour, or an action with their hands, or the curioſitie of their clothes diſcouers them; no I will ſpeake of thoſe that Painte ſo in oyle, as the examination of a ſharpe raine will hardly diſcouer them, of thoſe that carry the worlde about by the noſe, of thoſe that keepe their mindes more hid in, then women their limmes, how many of theſe maſked creatures haue mine eyes beheld, laden with the honors of the world, and ſet in the higheſt top of eſtimation, who, were the world inquiſitiue any further then the outward ſight, they ſhould haue found, not vertuous, but betrayers of vettue, Rogues with counterfait paſports, and coyners of falſe money, inwardly though they be

idle,

idle, yet they baite their hooke with a profession, of which they continually talke and acte their partes, like *Nero* his Philosophers, whose wisdome laye in their vnkembde hayre, and rugged beards, and ill cloathing, and counterfeite grauitie. *Nec deerant, qui voce vultuque suo tristi inter oblectamenta regia, spectare cuperent.* Thus contrary are they to the time, when their singularitie may puachase admiration without danger. The valianteſt of these will be souldiers, but vnwillingly feele eyther danger or hardnesse. But no profession nourisheth them worse then this, for at sometimes this gallant actiue life will bring him vpon triall in spighte of his hart, when these gilded spirits will be known for the couerers of rottē bodies; this life of armes hath almost discouered the whole worlde of famemongers, for it is a receiued axiom *Honor once acquired, is not to bee ventured.* *Montania* in his obseruations vpon

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on *Cæsar* deales somewhat to indifferently with his taxers, for this alleadging a prouerbe, that the ould souldiers of Italy vse to mocke their young aduenturers with, calling them *Bisognioſi-de Honore*, in which mocke they discouer their owne actions (let the world thinke of them what they will:) to be counterfaite stuffe. True it is, a quarrell must not be vndertaken by a priuate man without iust cause, but hauing a iust cause, how ridiculous it is to deny resistance, because already tryed, as if because they hauing been valiant once or twise, licenceth cowardise for euer after. A generall must ioyne to this respect the occasion, if his force be more necessarie at any time, then his direction, it is necessarie that he vseth the fittest instrument for the time, but to holde the gaines of this vertue, as gamesters doe their gettings at play, which because they haue wun much, will aduenture no more, is an impotent

shift

ſhift of a painted minde, we are not ſo neere the riches of the minde, as we can be full, neither is vertue ſo inconſtant, as to let the outward ſences obſcure her worth, the ſoule that begins with vertue, whether ſhe winnes or looſes, is ſtill vertuous, and her diſciples reſt not, becauſe they haue filled the mouthes of men with praiſes, but becauſe occaſion offers them not' combates of this kinde, for ſo formed is the minde of vertue, that hazardes looke not terriblie vpon her, comming ſnto battels and skyrmidges, as into the Schoole of her exerciſe. Surely there are fewe humaine actions but may be bettered, & if not bettered, yet at leaſt wayes equalled, and ſo the number being increaſed, they are better, the oftener they are performed, winning in compariſon the leſſe, but ſo dangerous are our natures, as they ſurfet both with good and bad, actions bearing grace, ſo ouerpeizing the bodyes baſeneſſe,

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as he knoweth not how to vſe his victories. I haue ſeene fewe that haue beene happy in theſe atchiuements, but ſome tricke of pride, diſdaine, or ouer-valewing himſelfe, hath made him a looſer by his ritch commoditie. When I read *Liuie*, I found times paſt were euen with vs in this imperfection, for *Publius Horatius* murther of his ſiſter, becauſe ſhe kindly did her kinde in bewailing the death of her ſlaine ſpouſe, was the vomit of the vndigeſted honor that he had one. But I think the Romaines were not ſorrie for it, for ſuch ſtates know better how to reuẽge then rewarde. Succeſſe and fortune, are like hot Wines that immeaſurably taken, helpe not digeſtion, but ſet the traine on fire, for ſuch meditations are as burthẽſome to the braine, as waight to the ſhoulders. I confeſſe there is a great ſatiſfaction in the executing of theſe high attempts, and I hould them not hurtfull, but reſtoratiues to the minde,

minde, if managed by the skill of reaſon, and thought of by a knowledge, able to limit the deſert. I would chooſe a young man that loues fame, much ſooner then a heauy ſpirited fellowe whoſe ſluggiſh earthly thoughts cannot mount ſo hie. A young man of this fierie condition, a little allayed, will make a wiſe man and a vertuous man, but in age it is a diſeaſe incurable. I do owe very great reſpect to thoſe metalled yongſters, that thinke of honor and of high practiſes, euen that condemned fellow of the worlde, that ſought Fame in the aſhes of the Temple of *Epheſus*, I thinke he would haue equaled *Cæſar*, if he had had education anſwerable to his ſpirite. Honor hath but two wings wherewith ſhee mounts aboue the vulgar, daring, and applying, and this fellow had one of them, he durſt, but wanting the other, the poore creature fell, & ruined himſelfe. The next are fellows that (fearing

blowes)

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blowes) honour peace, and crie out with *Tullie, Cedant arma togæ, concedat laurea linguæ:* These shoote at Fame, vnder grauitie and iustice, ending all their actions with the commendations of peace, excusing the bastardy of their natures with the Grammer rule, *Dulce bellum inexpertis,* and houlding wisdomes best qualitie, to consist in keeping the bodie warme and whole. I would haue little to do with this people willingly, were they not a member of mine argument, which since they are, I must say of them, their greatest hurt is vnprofitableneſſe, they shoote but lowe and not farre, lesse fame will serue them, then *Alexander* would haue asked for his little finger, in a word, they are good foyles ro adde to the lustre of a Iewell, or like cyfers that make figures pretious. There are more wittie cowards of a higher reache and more profit, that like *Tully* will smell danger farre off, the vaine affecta-

affectation of these fellowes, is a patterne of their generall natures, which is full of a blowne pride, and a dastardlie shining, what wise honest man durst haue beene so bould as this fellowe, to crie out himselfe? *Ego meis maioribus virtute Prœluxi*; but they are valiant in things that vallor feares, they dare not incounter an enemy, nor beholde danger, but they dare do things more terrible, disgrace their aunceſters, and commend themselues. This is not they but the false ground they build vpon, which is euer shrinking and showing his burthen, it is impossible that the motions of a minde led onely by fame, should be otherwise, then a trembling vnsettled thing, that is vertue only, that repells feare, and feare only that makes life troublesome, without Vertue, Iustice is not; without Iustice; no tranquillitie, *Iustus a perturbatione remotissimus, iniustus perturbatione plenus est.* Well may these fellowes follow and

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goe with company, but leade, or go alone they cannot, feare and the affection of fame are inseperable and though they set a gallant countenance outward, yet inwardly they looke for assistance as well as prayses. These false Laizers that coũterfaite the faire orientall hue of vertue, vntried, may seeme the same, but they are too cheaply obtained to hold al wethers, they buy not nor boyle not those neuer stayning colours that dyes in graine, but cozin the world with trash, that can goe no farther then imitation, they are to themselues vncertain, to their frends hollow and weake, inconstant they must be, for they fetch all their determinations from the continuances of other mens and vpon them build either by scornefull lookes, or the baseſt baseſt deiection: oft times haue I seene these supposed grauities so pinched vp in formalitie, as without question they haue indured more paine for fame, then a

fellow infamous in the ſtockes, it is odds but they act their parts firſt by themſelues,& after get them by heart, they ſpitte all one way, and vppon no occaſion will alter the tune of their hemmes, and coughes, their bodies & their heads go alwayes together, they muſt not turne the one without the other,neuer laugh, let the occaſion bee neuer ſo iuſt, their eyes muſt neuer make a turne,but gallop right forward, in a word,they are lockt vp in formality, and barred is the cheſt, where they incloſed with the eyes of men. Were there a more ſubſtantialneſſe of fame then there is, this were a deare earning of it, to deny the courſe of nature in theſe indifferent things, nay it is more, for it makes nature a ſuperfluous Artizan,for wee neede no limmes to play this part, no not a ſoule, for my picture can doe this, better then I, *Vbi turpis è medicina ſanari piget.* This medicine taſtes ill, the cure is

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earnd to dearly to ſwallow this potion for amendment, I had rather be diſeaſed with ſome ill ieſtures, then put on theſe French bodies of formalitie. I am rather of *Epicurus* minde, who would lay in iuſt ſo much prouiſion of fame, as would defend him from contempt, *Gloriæ curam habiturum, quoad contemptui non habeatur*, to be licorous of more is plaine gluttony, leaue the reſt to the world to do, what they will withall, for wee haue more neede of other commodities, we are too much behind hand with nature to bee importunate for earnings, hee is an ill commaunder of an hould that ſpendeth all his treaſure in painting, and making gaye what ſhould bee laide out in munition and fortifying his foretreſſe; pleaſures, falſe deſires, feares, pertubations, errors do yet liue and leaue our enemies, beſiedging and ingirting vs round, and haue we

leasure to paint and tricke vp and set vp tokens of triumph before the victory. *Non vita nostra aut stultitia, aut gloriæ vanitate opus habet, sed solum tranquilla et secura vita*; this is not purchased by flattery but by continuall correcting and amending of our wandering ill shapen thoughtes and actions. Those that baite fame with misery, and with immoderate longing after riches and the baseſt earthly compositions of all others, thirſt whiles it goeth no further, is good for it is the heigh way to temperance; besides I thinke it a great sinne to consume wastfully the inheritance of our aunceſtors, the Grecians had a law, that denyed them there fathers sepulchre that consumed their patrimonies wastfully, and great reason I thinke, for wee cannot behould a more lamentable sight, then to see a house that hath long stoode in honor and reputation ruined and desolated by prodigality, It maintaynes aboun-

daunce

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daunce, which freeth vs frō many vaine thoughts, that loue that moſt, which they haue not, they that haue not much, muſt loue frugality or elſe they will haue leſſe, they that haue much, by frugality keepe it from waſting, they that are left rich it is irreligious not to leaue theirs rich; but of theſe *Epicurus* ſpeakes in one of his Epiſtles to more purpoſe. *Frugalitatem magnum exiſtimamus bonū, non vt ſemper vtamur modicis, verum vt niſi multa habeamus, vtamur paucis, veriſſimè creaentes illos magnificentia frui ſuauiſſimè, qui illa nimiùm indigent.* But he that will draw worthineſſe from wealth how dooth he robbe heauen, and diſpoyle vs of the graces of the minde? queſtionleſſe the robbing of a Church is not ſo ſacrelegious, neede cauſeth the ones theft, but this theft comes from to much aboundaunce, hee leaues vs the moſt miſerable and needy creatures of the worlde, for wee haue neede of

more then beasts, yet none catch fame sooner then these, more reuerence is throwen vppon them then vppon the most reuerend subiect of vertue, but it skills not, wisedome seeth their pouerty and pitties those, that the world admires: *quis illos igitur putet beatos, quos miseri tribuũt honores?* The opinions of some to be seldome seene, to appeare in the eyes of men far from the fashion of other, to suffer any thing, for a faire out side, are the courses that many take, but all these courses are too strict and vnsafe, they promise much more then they are able to performe, and suffer their habits to compell them and leade them a painefull and wearisome iourney. Our determinations appeare better formed when performed, then promised, they haue then a faire birth & a pleasãt, which they haue not, that prepare the eyes of men to wonder before any thing commeth, the effect of a promise, is but the payment of

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a debt. The ſuddainneſſe and vnexpected view of a thing, makes it admirable and beautifull, which made that ancient Philoſopher *Pittacus*, forbid the talking of what he will do. *Quod facere inſtituis, noli prædicare, nam ſi facere nequiveris, rideberis.* Now he that in his attire or cuſtomes affects a ſingularity & an odneſſe, proclaimes it with many tongues, for euery geſture, euery motion, & euery thing about him is a tong. The laſt means is by the way of letters, which though the inſtrumēt of all the excellenteſt actions of man, being the moſt neere & deere ſeruāts of vertues, being her chiefe factor, her other ſelfe, her medicine curing the infirmities of man, expelling the leproſie & droſſe of nature, yet not able to defend her ſelfe frō the being abuſed by counterfet ſeruāts (vnder her band march many) that neuer were inrolled nor interteined, but they are eaſily found, bearing their paſports vpon their toungs, & in their

very behauiour, may be easily seene how they labour for applause. But for the true deuoted seruants of letters, they are questionlesse, the happiest and worthiest of all, receiuing from the pure springs of knowledge, a water so quickning and cleering the sight, that nothing is impenitrable, be it armed, eyther with distance, darkenesse, or with neuer so many intricate passages: how much doe we owe to times past, that left knowledge so discouered and open, as we with much ease in respect of theirs inioye a riche patrimonie thereof? surely we owe a reuerence to their names, and should neuer mention them, without acknowledgment of their excellencies, which though they feele not, yet doth it nourish industrie in the hearers, and explane vs not robbers but debtors of the dead. I happened very lately amongst my bookes to meete with *Diogenes Laertius*, where I was much delighted, euen

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more then euer I was with any booke, for I do beholde their words and writings with nothing so good a stomack as I do their liues, and to know what they did; I found hardly a page, but I wished my memory to gather some griftes in them, not a line but so full of precious liquor, as the words were too shorte wasted for the matter, he is in great estimation with me, and shalbe one of my neereſt companions, and by *Plutarche* his leaue, haue the vpper hand, for I finde fewe of his captaines Philosophers, but amongſt *Laertius* Philosophers, many captaines, and instructions for common-wealth causes, not inferiour to *Plutarche*. But in the meane time the sight of this aboundance brought me to feele more senciblie our dearth, such is the barrennesse of our time, as the worlde in an age hardlye brings forth a famous man, which whether it be the fault of our idlenesse, or that our industries are killed

killed by sensuality, or tendernesse or gluttony, I finde it is so, the cause were to much curiosity for mee to hunt for. But fame may rightly hang ouer their memoryes, and rightly, since they all imbraced the sweete effects of vertue without caring for the estimation of men though all the greatest Princes of the worlde continuallye made loue to them and offered them aboundance; See the confession of *Antigonus* to *Zeno Cuicus*. In fortune and glory (I thinke) I exceede thee, but in the liberall studies and perfect felicities, which thou possessest, I beleeue, I am by thee farre excelled, and toward the end of his Epistle, this periode, for he that teacheth and instructeth the king of Macedon in vertue, certaynely instructeth also both him and his subiects to fortitude and honestie. How would our glorye hunters haue accepted of such an embassage

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baſſage from a Prince, certaynely it would haue burſt them, or at the leaſt wayes haue diſtilled them into an Epiſtle moſt flaunting and adulating, but hee farre otherwiſe, comming no nearer commendation, then to encourage him on in the continuaunce of his good determinations, and ſending a ſcholler of his to him, himſelfe through age, beeing vnfitte for trauayle. Thus happye were many of them to deny the reputation of the worlde for vertues ſake, liuing liues ſo temperate as inſtructions came doubly from them, for they that coulde not attaine vertue through the difficult pathes of Philoſophy, might reade it and vnderſtand it in their liues and examples, yet this, abhorring the vulgar licentious waye, leades mens eyes to ſuſpition, whether the entent bee fames or vertues; let it, mee thinkes I heere them ſay

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it shall not turne vs, for vertue were not precious, if not accompanied with danger and detraction. I thinke they would haue said thus, and so charitable am I as the actions of them drawing more neere the affectation of fame, I interpret otherwise; euen that excellent head of our time, the elder *Scaliger*, though he wrote many things tending to his owne glory, and did himselfe turne the inside of himselfe outwarde, yet I thinke he wrote it to spurre on sluggish spirites to the race of vertue, rather then for his owne glorie or memorie. And euen for *Montania* and my selfe (who in these matters of excuse I may safelie ioyne with me,) though we doe sometimes mention our selues, yet are we not to bee suspected of intrapping fame, wee allowe men in their liues to build their tombes, and we allowe charitie to set the first letters of their name vpon the gownes and coates

they

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they giue in almes, ſhall it not be lawfull then for vs to build our tombes in our papers? and to weare our names in our labours? yes ſurely, it cannot be denied vs they are our children, which if they reſemble vs, it is not a thing monſterous, but pleaſing and naturall.

Eſſay. 36.

Of Knowledge.

I Praiſe and reuerence the power of theſe words, *Fiat lux*, I honor the ſeperatiõ, that made the *Chaos* a world, I reuerence that diuine ſcituation of the Elements, that diſſenting, conſent in their adioyning qualities, but of all, the creature that was made for all, *Let vs make man*; O diuineſt breath, whoſe infuſion made him breathe. Man hath the ſuperioritie of all, & is the worthieſt of all, for he conſiſteth of a ſoule by the

the fathers ſide, diuinely diſcended, and capable of a deuine inheritance, and of a body, the moſt perfect and full of miſteries, that it is poſſible for earth to put on, whether can knowledge bend her force, more excellently then, then man to looke vpon man: this know-, ledge is profitable, for it is for himſelfe this knowledge is beautifull, others, this omitted, is curioſitie, others, without this is ignorance, for it hunts for light without light, in himſelfe he muſt begin and end, for in himſelfe is the light of reaſon, that diſouereth all things elſe. He conſiſteth of a ſoule & a body, by reaſon of which ſoules accompaning with the body, ſhe knows nothing not incompaſſed with a materiall forme, from theſe two are diſcēded two children, Reaſon and Affection; Reaſon is the ſoules, and is the mother of Knowledge, Affection the bodies, whoſe perfectiō is life, which perfection ſhee maintaines, the conduits yeelding increaſe to theſe two ceſterns

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erns are the ſences, of which, ſight and hearing are the ſeruants of the ſoule, taſte, touche, & ſmell, the bodies, whē theſe attend their deſtinated fūctions, the commonwealth of man flouriſheth when the ſoule is obeyed, & the body obeyeth, when their ſeruants ſent of Embaſſages, tend their cōmanded negotiations, but then ruined, when the ſights marchandize, becomes ped'lers ſtuffe, & the eares bell mettal, droſſe & lead, when the taſt becomes vnchaſt & is licourouſnes, the ſmell ſo curious, as to thinke nothing ſweet but Muske, & the touche will preſume to be a coūſellour and to aduiſe. They differ not frō the frame of a ſtate, which is in frame ſo long as knowledge ioines with obedience & the liuetenant of God vpon earth, nature is obeied, but whē humors vſurpe reaſons name, and ſhadowes are beleeued ſubſtanciall, then *Ixion* embraceth a clowde for *Iuno*, ſo vaniſheth pleaſure, and after comes the torture of the time breaking wheele, there is pleſures reward.

Hinc

Hinc enim libido versat
auidis corda venenis:
Hinc flagellat ira mentem
fluctus turbida tollens.

Diuine knowledge, from whom proceedeth all blessings none of these mistakings and riotts belong to thee, but peace and wisedome, for thou managest all things iudicially, that neither chaunce can ouerthrow nor rob thee of thy conquests. The world is like a spheare spectiue peece, knowledge the circkle, shewing the proportion in this peece truely, nothing but knowledge can performe this office, for she sees them with the eyes of meditation with the soules sight, heere are they vnmasked, heer the vniuersal matter of things is knowne, to be one, changing but formes, like players that must bee vnderstood other men, because they appeare in others beards and cloakes, heere can be no mistaking, knowledge disdaines the rattles and gibby horses

of

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of the world, knowledge feares not but what is to be feared, loues not but what is worthy for to be beloued, knowes all things, and to all things renders his due, and with tranquillitie liues, and without admiration sees, and without sorrow feeles, all the shapes and apparitions of the world. These see man if he seeth himselfe, being a *compendium* of the world, and hauing in himselfe what is in euery other thing, the thing onely excepted that is aboue all things, he hath a being with stones, he hath life with trees, he hath sence with beasts, he hath vnderstanding with Angels, which vnderstanding is the crowne whereby his principalitie ouer stones, trees, and beasts is knowne. What should man then looke vpon but himselfe, since in himselfe is all, and more then all other creatures or substances haue, to behould which the true glasse is naturall Philosophie, in which he must dresse, morrall, and

adorne his life, for morrall Philoſophy is the grace of ilfe, weaue this together and it will proue a ſtuffe outlaſting time, naturall Philoſophy ſhewing vs what we haue, morrall, how to vſe rightly what wee haue. Reaſon hath two quallities, knowledge, and direction, whoſe diuine and moſt powerfull faculties we loſt in our firſt fathers fall, what was once a flame is now but a ſparke which by theſe two doctrines is againe made a flame, knowledge by naturall Philoſophy, by morrall direction, without theſe, ignorance caſts darkeneſſe ouer vs, but hauing this direction and knowledge making a commixture of their vertues, knowledge teacheth direction how to commaund, direction giueth knowledge maieſty and power. Theſe order the ſences and makes their effects come to the determined period, teaching thoſe belonging to the ſchoole, to gather wiſedome for the ſoule, which

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two destinated seruantes though they presente the minde sometime with allurments, yet the execution of all vice belongs to the other three the assistants of the body. What ariseth from these sences are affections, what affection thinketh but opinion, affection like the parents medleth with single obiects, the minde graspeth vniuersalities the mindes imploiment is about things firme, the affections momentary and fading. Who seeth not then, to bee led by our affections, is vaiue and beastiall, who seeing this will neglect the minde, whose ample territory stretcheth euẽ to the heauens.

Mens cernit et mens audit, cæca cætera, et surda sunt.

I account our sences and their affections, like Phisicke drugges, which are one waye poyson, another waye preseruatiues, when they worke onely in the bodye they preserue the body, but if ouercharged with excesse

the fumes ſmother the ſoule, and makes her aguiſh, diſtaſting what ſhe ought to taſte, furring her mouth with ſuperfluities, and making her not know true pleaſure and vanitie by the taſte. What bleſſings or curſſes can I thinke of in the world, but are deriued from theſe two heads, theſe were the two wayes that *Hercules* was led vnto: theſe are the two wayes that leades to knowledge and ignorance, theſe are the two wayes that part light and darkeneſſe, in a worde, theſe are the two waies that make mans life either happy or vnfortunate.

Quiſquis profunda mente veſtigat verum
Cupitque nullis ille deuijs falli,
In ſe reuoluat intimi lucem viſus,
Longoſque in orbem cogat inflectens motus
Animūq; doceat, quicquid extra molitur,
Suis retruſum poſſidere theſauris.

Thus haue I anatomized the partes of life, of which if Phiſicke be ſo carefull

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full as to anatomize bodyes for bodilie diſeaſes, in theſe where minde and body are to be both inquired into, care cannot be called curioſitie. To meddle with effects without the cauſes, is to tell him that is ſicke, he is ſicke, not to remedy his ſickneſſe. I will nowe ſpeake more feelingly, and ſpeake of euents and actions, which in the pettigree of knowledge, is knowledges laſt diſcent. Contemplation thinkes well, action ought to do well: of contemplation, it is too vnſenſible to dilate, ſo contrary to cuſtome and nature, as it would be hard like Poetry, the touch of the phanſie. But action is euery bodies caſe, he that can but wipe his noſe is his acquaintance, of which I will ſpeake my opinion, concluding all in the managing theſe three, Proſperitie, Aduerſitie, and Danger. If I ſhould exempt knowledge from all things, but the happineſſe of vnderſtanding, it were well, but it is not taken thus by

the world, no, ſildome it meetes with the worlds diffinition, whoſe maine is riches, and eyther pompe or pleaſure, luxurie or power; of theſe, what one is there whoſe gaine hath not beene knowledge, that the waight of them hath not preſſed downe, and been like a Milſtone tyed about the necke of a ſwimmer? Is it wealth, and is it giuen thee thinkeſt thou onely to nouriſh thy ſenſualitie? foole that thou art, which haſt thirſted after thy deſtruction, how much would pouertie haue become thee better, ſince wealth prooues but an inſtrument of thy deſtruction. I accompt wealth and wante the touch-ſtones of diſpoſitions, euen in their vttermoſt extremities, they agree in this, wealth melting ſubſtances, not throughly ſubſtanciall, and wante vndooing their powers with his chilneſſe and ſtormes of immoderate colde and heate, man is impatient, ſo of proſperitie and

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want, which are not ſo vnlike, as not to fitte a reſemblance. There is vertue in wealth, as there is in any manuall inſtrument handſome and profitable, if in a skilfull hand, that feareſull *Simile* of the ſacred bookes, that ſayeth; It ſhall be as poſſible for a ritche man to enter into the kingdome of heauen, as a Cammell to paſſe through the eye of a Needle, is meant as I hould not by any propriated courſe incident to wealth, but incident to the diſpoſers of wealth, becauſe commonly diſpoſing it to their owne ruines, for charitie is a commaundement, to whoſe performance, wealth, is a viſible teſtimonie. It is the vſe that carryes the curſſe, the thing is innocent, it is a newter, for can we ſeperate it from vayne glorye and prodigallitie, it is a ſteppe to eternall felicitie and hapipineſſe. To come to this iourneyes end, wee muſt paſſe by two daungers,

not beſtowing too much vpon our ſelues, not beſtowing, where it may bring foorth pride, rather then defend want. I neuer ſawe it yet, though I ſhould be happy to ſee it, a man curbing his owne diſeaſe of exceſſe, to beſtowe it vpon others needie, we are content to ſtarue our ſelues, to wante handſomneſſe, to depriue our ſelues euen of the neceſſaries of the worlde, to feede the vnſatiſfied appetite of couetouſneſſe, in the which we ſuffer ſo much, as not to thinke of our owne vſing this ſtore during our life, we need do no more, to do vertuouſly, alter but the perſon, and loue not another better then thy ſelfe, and thou art in the waye of heauen, put in thine owne name for thy ſonnes or heires, and thou haſt purchaſed a diuine inheritance, I, for them, giuing from them thou augmenteſt their ſtate, purchaſing a bleſſing vpon their houſe and life. I know not the thoughts of wealth, for I was

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neuer wealthy, but as I am, I neuer ſee exceſſe, that my memory laments not the want of penury. How vnequallie, nay how fooliſhly mannage we our ſtates, that neglect heauen and buye damnation with ſurfets and exceſſes. A particuler faith ſerues a ſeculer fortune, in theſe holy miſteries, my knowledge aſpires no higher then the ſaluation of one ſoule, in morallitie common to all men, I may ſpeake as well as any man, becauſe it is mine as well as an others. So ſtrong is my propoſition, as I neede not the valure of diuinitie, morrall reaſons will ſhewe how excellentlie Liberallitie becomes Plentie, and Plentie without Knowledge is not Liberallitie, but a cheſt that vnneceſſarily maketh much of his ſtore without vſe, or els prodigallitie, which in conſuming is no leſſe vitious, then couetouſneſſe is in ſparing: what haue we that the vſe makes not precious, dominion, pallaces, riches,

what

what els, if not vſed, lies without any more contentment then the things take in themſelues, which haue none other but a ſenceleſſe being, me thinks contentment can be beſtowed vppon nothing more rich, then to ſee creatures by nature neglected, by thy good nature maintayned, wherein thou ſurpaſſeſt common nature, for ſhe gaue them a life, but thou giueſt more, a contentment of life, for ſhe gaue them life, which ending there would haue proued miſery and vnhappineſſe, but thou giueſt him life and from his life remoueſt thoſe torments, which are worſe and death. How beautifull doe theſe actions looke vpon vs, ſo truely are theſe belonging to the ſoule as like two lutes meeting in pitch and nearnes, the ſtriking of the one makes the other ſound, ſo theſe thoughts ſtrooken by the memory, maketh the ſoule rebound a ſound of ioy, and contentment. *Solon* to *Crœſus* telling him

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the frailty and vnſtablenes of wealth ſinkes ſo deepe in my thoughts as I wonder it hath not beene aduiſe to all ſuch fortunes, thoſe plenties left him in his greateſt neede; but then *Solons* counſel ſhewed him, how like flatterers theſe outward glitterings are, he then cryed out of *Solon*; and vnderſtood his wiſedome, which before hee could not ſee through his magnificence and power, which lay betweene him and wiſdom. Who would not then buy liberallity with temperance, and ſparing from himſelfe that which is to much, to giue his brother that hath too littles? body and ſoule are preſerued and glorified in this, for the body neuer ſendeth the ſtomacke to tell vs, we haue eaten too much, but the ſoule feeles it too, when the ſtomacke riſeth againſt the meate, the conſcience dooth againſt intemperaunce, and as one feeles the meate, the other dooth the ſinne of the ſurfetting it is not the deſtinie of euerye man to bee ritch,

but

but euery man is deſtinated to be a man, and if thou remembreſt from whence thou camſt, hee came from the ſame place, wee eſtimate pictures that can but counterfaite the life, but this hath life, hath fleſh, and bloud, is thy brother, wilt thou be ſo partiall to thy ſight and ſo vnnaturall to him to preferre a ſence before thy ſelfe, the barke of a thing before the thing ſubſtantiall? this lookes but like a man, but this is a man hath reaſon, hath ſpeach, and all things elſe with thee, but what thou knoweſt not how to vſe.

Omne hominùm genus in terris
ſimili ſurgit ab ortu
Vnus enim rerum Pater eſt
vnus cuncta miniſtrat.

Thus ſtaggereth ignorance in the diſpoſing of wealth, but knowledge makes them ſteppes to aſcend the throne of glory, he wauers not, hee playes not fortune, diſperſing blinde-

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fould, nor ſinckes with couetouſneſſe, whoſe nurſe is a minde vnſatiſfied, that doth ſtarue himſelfe, to weaken himſelfe, for his wealth is a baite to the world, and his miſerie leaues him deſtitute of defence.

Nam priuata dolore omni, priuata periclis,
Ipſa ſuis pollens opibus.

No, knowledge ſees theſe things to be fading, his ſtrength is in himſelfe, if he haue theſe, he betters not, impaires himſelfe by them and ends.

Inueni portum, ſpes et fortuna valete.

I need not ſay much of prodigallitie, ſince it ſpeakes as ill for it ſelfe as his vttermoſt enemie can, onely it is worth the noting, how couetouſneſſe prayes vpon vnthriftineſſe, which ſhewes the wiſedome of the eternall goodneſſe, who hath giuen one ſinne leaue to laſhe another to death. In priuate fortunes it ends with beggerie, in high with infamie, in both with repentance.

Ha-

Habet hoc voluptas omnis,
Stimulis agit ſruentes,
Atiumque par volantium,
Vbi gratia mella fudit
Fugit, & nimis tenati
Ferit icta corda morſu.

I neuer ſee prodigallitie but accompanied with troopes of vices, and their end is cõmonly, a yong vnthrift an old cheator. I will ſpeake no more of theſe priuate, of princes prodigallity a little, it is neceſſary princes reward ſeruants, it is neceſſary they ſupply vertues need, but neither, to much, it is good to keepe them in appetite, for performance cõmeth of more roundly, when the ſoule and body both hope of reward then when the ſoule alone, for then the bodye waxeth lazy and becomes ſluggiſh: Much more dangerous, was *Demetrius* taxation vpon the *Athenians*, which being ſo much as hardly in their powers to contribute: at the receipt he gaue it his concubine to buy ſoape with

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this ſmarted doubly vpon the taxed people, for it ſtroake them with ſhame and loſſe, which had they had power, they had reuẽged,& did with the power of their tongs queſtionles ſting him with infamie. Where publike actions inforceth the vſe of the publike purſe, princes muſt ſhewe an extraordinarie temperancie,& demonſtrate thoſe cõmon contributions are ſpent for the cõmon profit,vpon no priuate. I hold aduerſitie neerer a kin to vertue thẽ proſperitie. I haue heard great men complaine, they haue no leaſure to performe their beſt buſineſſes, and this is proſperities & powers fault,ſo buſie are their liues about their cõmings in and layings out,astheir liues &knowledges are not far different frõ a marchãts coũting houſe,wher the bils are,Itẽ for the body & about the body, but the ſoule, hath nothing, no not her windowes glaſed, that ſhe might looke abroade, but ſtopped they are with rags & durt,

ſo

so dispised and forlorne, doth fortune make this creature borne to eternall light, so vngratefull are we to her that gaue vs life, not to returne her light. Aduersitie needes not *Phillips* boye, to wake him with the clamor of mortallitie, no, aduersitie seeth cleerly, the mists of adulation are not cast before her sight, she heares with her owne eares, with her owne eyes she seeth, with her owne head shee iudgeth, Plentie flatters the sences and the affections, but she wanteth this, therfore them, she can tell, that it must be death, without the custome of the Easterne Monarches, who were crownde and modeld their sepulcher in a day. *Si vis vacare animo, aut pauper esse oportet, aut pauperi similis*, pouerty is ready for this, not needing the conflicts of reason and affection, and so happy shee is, as to make wealth counterfeit her, when she would be let into the house of knowledge, though we be riche, if we will

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be wiſe, we muſt not let riches cleaue to our mindes nor ingroſſe our loue. Pouerty is the way,

Res quibus occultas, penitus conuiſere poſſis.

'Againſt this and all other aduerſities the way to withſtand them is knowledge, loue them not and thou ſhalt not be ſhipwracked with their loſſe, that thou ſhalt not loue them, knowledge will ſhew thee, that they are vnworthy to be beloued, ſince there hangs about them vncertainty, in that certaine perill of diſtraction, they nouriſh wiſhings and longings, before whom goeth doubt and griefe, after whom commeth repentaunce and ſhame, in our lighteſt matters who hath conſideration', paizeth the commodities or diſcommodities attending them, and caſts them away if belonging to diſcommodities, in our profoundeſt matters let vs not be more light, but examine them and then doubtleſſe

we shall determine Aduersity the man of glory. Beware of beleeuing the resister of these, for they are affections, whose lightnesse not able to pierce the profunditie of these things, likes better what they know; what should I say more of danger, then that knowledge knowes her vttermost, and therefore cannot be dismaide or afraide? that this is true, see children more fearefull then olde folkes, fooles then wisemen, ignorance breedes feare, knowledge resolution. *Re cognita, statim cessat timor:* saith a Philosopher, Feare then is gone if Knowledge comes. If it be still daungerous, by knowledge thou knowest it is dangerous, and knowledge will teache thee to intertaine it with resistance or patience, how so euer she giueth thee the victorie, for patience is inuincible, conquering when resistance is conquered; he is not ouercome, whose discourse & resolution can say with *Vlisses: Hoc quo-*

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que cor perfer, namq; hoc grauiora tuliſti.
As in this, ſo in all things, knowledge like the ſunne kills feare and darkeneſſe, & makes the foundation where ſhe is the ſement, not to bé ſhaken nor ſtirred by the ſtormes of the worlde. As his ſight is cleere, ſo are his ſteppes right, no apparition nor colour diſtractes him, neither with ioye nor ſorrowe; that childe of the Phancie, appetite, in beaſts it is called appetite, but in mā it is termed his wil, a word of command, which authoritie is giuen him for knowledges ſake, who knowes what to will, for otherwiſe did he appetite without knowledges coũſell, it ſhould be appetite in men as wel as in beaſts. What ſhould man will thẽ, but knowledge, by this wil is made pretious, when he goeth from this, he goeth to beaſts, it is appetite, from whom pull but the paintings of the worlde, and it is like a tyrants pompe.

Detrahit is qui ſuperbis
Vani tegmina cultus,

Iam videbit intus arctas
Dominos ferre catenas.

How admirable is this vertue, which gouernes here ſo wiſely as no ſhot nor tempeſt of the world can batter her, how laſting is this vertue, ſo embalming our actions, as time cannot ruine them! ſloath & ſenſualitie are drownd in a few yeares, but knowledge & her effects are immortall. In hiſtorie and other relations, euery head can determine of vertue and vice, let our heads make vs do this for our ſelues, let vs impartially ſee how often times we haue ſtumbled for want of this light, if we come to this ſight, we ſhall come to more, for this examination is the way of light, without this, *Homo homini dominus non eſt, ſed mors & vita, voluptas, & dolor*, but with this, with *Socrates*, *Me quidem Anitus & Melitus occidere poſſunt, lædere non poſſunt*. Fortune, the world, or all that is in the world, with this armour is vanquiſhed, for know-

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ledge ſaith of Fortune, *Fortuna vitrea eſt, quæ cum ſplendet, frangitur*, of the world, *Homines perturbantur non rebus, ſed ijs quas de rebus habent opinionibus.* It is not opinion that is in knowledge, but iudgemẽt, who waieth euery thing with the ballance of Iuſtice and diſcretion, what more cã be ſaid, but that ſhe is ſo pretious, as hauing her, thou wanteſt nothing, in a body thou liueſt, but in a minde thou ioyeſt, and death doth no more to thee, but make thy alreadie obtained ſight more cleare, with ſeperating of mortalitie frõ eternitie. The world is ſweetned by thy example, & fame makes thy memory reſoũd ouer the whole worlde, and thy name liues in ſpight of time or detraction.

Eſſay. 37.

Of Iudgement.

AMongſt the reſt of the fruitefull children of Knowledge, Iudge-

ment, me thinks is her deereſt iſſue, for they are inſeperable, they reſemble one another ſo neerly, as hardly can a diſtinction get betweene them, if betweene them, it is onely in their place, for knowledge goeth before iudgement. The perfection or bleſſednesſe of knowledge, is this her childe, it is the rewarde of her trauailes, it is the triumphe of her victories; ſhe ſaith:

---Et ſummam ſequar faſtigia rerum.

And iudgement anſwers her, thou ſhalt determine rightly of euery thing. The moſt reſplendent ornament of man, is Iudgement, here is the perfection of his innate reaſon; here is the vttermoſt power of reaſon ioynde with knowledge, here is experiences haruеſt, for the excellēt vnion of reaſon, of knowledge & experiences, ends his knitting vp with the excellenteſt perfection of man, Iudgement, what giue we, wiſedome, what giue we, the ſcarres and battailes of age, but Iudgement? what

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hath the moſt excellent men to prooue their excellencie, but the title of Iudiciall? what is wiſdomes other name but Iudgement? for Iudgement is wiſdome: who able with the wings of reaſon to moũt his ſoule into the pitch of this meditation, and is not couetous of his time, and repines not that nature hath made him ſo weake, as to ſatiſfie her weakeneſſe, he muſt often be carryed from his queſt, but who alienates his minde with the houlding other things more precious, how doth hee drowne himſelfe in perils and dangers? If the very name inamours thee not, what wouldeſt thou haue that ſhe yeeldes not? honour, wealth, happineſſe, dominion? why all theſe are in her, what can merite honour, but iudgement? wealth thou deſireſt but for neede, but hauing iudgement, thou needeſt not wealth, happineſſe is iudgements, for ſhe neuer knewe miſſortune, hauing her, thou haſt

dominion ouer the worlde, for Kings commaund but bodyes, but the minds of all that are not iudiciall, shall be thy subiects, and lie prostraite before thee, but these with Iudgement are but like the puppets of children, or pictures liueleſſe, for they are broken with the least blast of the world, if not, by time; but no time ouerthrowes iudgement, she meditates of eternitie, and hath already put her possessor in possession of eternitie; Though she meddles with the world, as being of the world, yet so safely, as she cleaues not to it, nor is not astonished to leaue it: Good *Archimedes*, me thinkes I see thy calmeneſſe and contentment, in the middest of the ruines and bloud of *Syracuse*, so busie about knowledge, as not hearing the clamours and noyses, not labouring for feare, but for knowledge and iudgment, and when he was interrupted by his murtherers, he asked not life of them, but a little time to finish his intend-

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tendment; what a tranquillitie of minde was heere, how gloriouſly did he looke through danger and death? It is not pompe nor ſhining roabes that giues grace to the body, no, it is the minde that is in the body, who houlds the precioufneſſe of iudgement, and whoſe precioufneſſe tels him death & tortures, and the enmitie of Fortune, are not blemiſhes but graces to him. Who will haue to do with the world, muſt take as well the ſtormes as ſunne ſhines of the world.

Quid tibi formoſa, ſi non niſi caſta placebat?

She is vnchaſt and inconſtant, and in the end of all thy labours thou ſhalt be forgotten and deſpiſed, it is dangerous to be too skilfull in the matters of the world, witneſſe the *Athenian Oſtrociſme*, where to be higher then the reſt in vertue, was expulſion, witneſſe all times, all ſtates, where the nobleſt haue begun with praiſes, and ended with

which disgrace & banishment, comest thou to the toppe of promotion, and dyest thou there, what is thy gaine? the ages after takes no knowledge of thy ritches and magnificence, but of thy vertues, not of thy rewardes but deserts, *Vbi nunc fidelis ossa Fabritii manent?* he attaind to places hie, his fame was great, yet his temperance in refusing *Pyrrhus* gift is his best and most lasting sute, had not *Cato* dyed in the defence of his country and common wealth, his fame had dyed with his body, thus are the actions of the worlde full of dangers, & without iudgement, of destruction. But come to the managing of a state with iudgement & thou canst not be throwne, what though thou seest examples of ingratitude, of dangers, of death, these in indgement thou seest rather terrours then dangers thy end is to doe good and these lettes resisted, innobles thy intendement, my country gaue me life, it is my duety to

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giue it her againe, but what is life in respect of vertue, alas too meane a purchase. I haue a soule whose perfection rests in resisting the childish opinions of the body and that soule knowes it is ignominious to deny a publike good for a priuate perill, no vertue comes to vs pleasingly, but after, come pleaseth, it is vices baite to seeme sweet at the first tast, the cõtinuance is the vertue which shews her the child of eternity, & safenes entertaining pleasure, demonstrates mortality & dust. It is not danger with iudgement, what the world calles danger, the losse of vertue not of life is vnhappines, then for our country all our endeuours should bend, not because honor and promotion goeth that way, but because it is one of the lessons of vertue, we must not looke after danger and corruption but after the purity of vertue, had *Cæsar* died when his conqueste's and gouernement of the *Gaules*, made his Countrye hould him a true seruant, how much more cleere

and

and ſhining had he left his memory then it is now with his perpetuall dictatorſhip, what might haue beene vertue, is now polluted with ambition, and all thoſe vertues that without this might haue beene called, fortitude, temperance, liberallity, and pacience are now not theſe, but counterfaites of this, he was not, but ſeeme d vertuous, for vnſpotted uertue calles none vertuous, that haue any other end but her ſelfe, howſoeuer the groſneſſe of our ſight vſed rather to colours, then truth, would perſwade vertue to put one a more mixt body, yet thus is vertue, and thus ſhe may be brought acquainted with our ſoules though our vile bodily compoſition cannot comprehend her, none can tell but they that haue felt the many conflicts the ſoule indures with the body, whoſe impurity not taſting the purities of vertue, drawes the naturall well inclined parts of the minde into the vnnaturall natu-

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rall affections of the body. In this *Cæsar* queſtionleſſe were more many graces, had they not beene diſgraced with conuerting the ſweete abilities of his ſoule to the bodies gaine. But thus a young experience may produce many examples where the aboũdance of vertues reward ouerwaying men, hath ſunck them, for the eyes & tonge of the worſt haue this inforced inſtinct though they do not well, yet muſt they praiſe well doers, and in the middeſt of thereill, exalt vertue. I thinke *Cæsar* meant well to his common wealth ſo long as his common wealth was his maiſter, but declined when theit power declined to his will, thus betweene too much and too little, wauers the life of man, no reward makes him deſperate, too much ambitious, but iudgement ſwimmes betweene theſe, and neuer touches any of theſe extremities, ſhe labours for vertue not power, ſhe runnes without the ſtops either

eyther of feare or couetousnes, I wonder at this infection of greatnes that it can so blind vertue, thinkes no further then death, & the reasons to ouerthrow this theft will shew them reasonlesse that affect it: neither in number proportion nor quality, can one equall thousands, what reason is there then hee should be preferred before them, there is iustice against it, one cannot withstand thousands, there is safety against it, and could hee wante danger, yet he that wantes not guiltinesse is neuer without the torments of feare and suspition. *Ne vltima quidem sortis hominum conspiratione periculo caruit*, as hee is a man he wantes them not, but beeing an ill man, are they not increased? and fame the roabe of greatnesse is it not ouer-throwne by this? Yes who seeth not, that the best priuate performance answeres not a meane publike, a greate deale of perill and paines of a priuate souldier ranckes

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ſanckes not in mens mouthes with a generalls but comming within ſhotte, the leaſt mannaged *Duello* carries not the grace of the hauing but beene at a skirmiſhe of ſmall moment, hee that dooth but for himſelfe, though hee doe well, yet it is no woonder, it may bee mentioned perhaps in a ballad, neuer in an hiſtorie.

Fame is not ſo light, as to ſaile with a ſmall gale, it muſt be a winde of force that moo'ues her ſayles, which neuer is ſo forcible as when a good action is good for all. But *Cæſar* robde the worlde, brought all the proffits of his common-wealth to be his onely, of which, that it was in-iuſtice all ſees, that it was daungerous he felte, and for fame the ſpirite of his actions are commended, the diſpoſing of them, becauſe not hurtfull vnto vs, not exclaymde agaynſt, but aske Iudgement, and ſurelye hee will con-

condemne him for killing vertue which ambition if after death we behold them impartially, who would not chooſe to be *Camillus* the ſauer of his countrey, rather then *Caeſar*, the deſtroyer of his countrie, how warme and cheriſhing to the ſoule are actions like *Camillus* is, what a ſweeteneſſe comes from the ayre of ſuch a meditation, when the other feeles as much cruelty inwardly, as he effects outwardly, and byes a beautifull out ſide with the tortures of his hart. That corrupt ſpeach of *Caeſars* vpon *Scilla*, *Scillam neſciuiſſe literas, qui Dictaturam depoſuerit*: Had *Scilla* out liued *Caeſar*, how well might he haue mocked his greedy body, when in ſpite of it greatneſſe, it lay intangled and liueleſſe in the Senate? *Scilla* ſaw this, and eſchewed it, *Caeſar* marked his iudgement, and found to late there was wiſedome in moderating power. But all this ſaues not greatneſſe, all are tempted, many

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yeeld, few hould out, wee vſe power commonly as meate, not nouriſhing our ſelues, but ſurfetting, to pleaſe our taſt, we ouerlaye our ſtomackes, thus we abuſe the precioufneſſe of things, that it needes no wonder though there be a frailty and weakneſſe in what we are, and haue, for we pull it vpon them and vs, with abuſing all, this is the oddes and precioufneſſe of greatneſſe ouer meaner fortunes, that by their greatneſſe they may doe more good, vertue in lowe ſtates lies buryed, in high it ſtandes a loft, poore men may thinke well, but ritch men both thinke and doe well, here is all, greatneſſe hath no other circuit, no other ought be his end, for power is giuen him by the incomprehenſible greatneſſe, compared to whome his is leſſe then nothing, to no other ende, that he hath, then to ſupport the weakneſſe of mens fortunes and vnderſtanding head to diſpatch it, not that he hath

a body to consume is his desert, power is not to do wrong but to punish dooers of wrong, and wealth I should holde a burthensome companion, were not liberalitie a vent, for were it not for that, it is good for nothing. But this to the heaters seemes rather trueth then possible, those thoughts make vertue impossible, vice workes all her deceits with sweetnesse and lazinesse, and these catch almost all dispositions, for where a good disposition resists the former, vice calles difficultie impossible, and so lazinesse killes those, that pleasures let goe: but Vertue saith; *Coronam, athletæ nisi certant, non accipiunt*: thinke but of the rewarde of vertue, and the paine is nothing, if thou dyest in the attempt, honor attends thee to thy graue, honor attends thee, peace attends thee, fame attends thee; in a worde Vertue attends thee, in whome are all the rest, and more then all, for vertue marries thee

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to heauen. Thus comes greatneſſe to an excellent periode, without this it comes to deſtruction; Iudgement chooſeth the waye of Vertue, Opinion of vice, which diſſolueth into infamie and repentance, greatneſſe without iudgement, brings forth tyranie, and all the vndirect aſcenders to this top, are like *Caligula*, of whom *Suetonius* ſaith: *Nec ſeruum melliorem vllum, nec deteriorem dominum fuiſſe*; but greatneſſe counſelled by iudgement, hath *Pater Patriæ*, within which is Iuſtice, Fortitude, Temperance, and all that makes a ſtate flouriſh with peace and plentie.

Eſſay. 38.

Of Natures pollicie.

THe Glaſſe wherein the minde beholds it ſelfe, is Nature, there ſhe

ſeeth the beautifull lineaments of her owne proportion, and might not mine opinion ſeeme to digreſſe too much from the world, I would ſweare there is no life, no ſweetneſſe, no contentment, that intends not this more then any thing, wee know not how much wrong we doe our ſoules with compelling them to be play-fellowes to the bodyes wantonneſſe; I will aduenture it, the worſt that opinion can do to me, is but to oppoſe her ſelfe againſt me, and I feare it not, then thus; they are childiſh or beaſtly courſes, that are taken for bodyes ſake, only that excellent and diuine facultie excepted, that keepes ſocieties in ſocietie, that makes many bodies one body, that reconciles the differing and diſagreeing vnderſtandings of man, and knits them vp in an vnitie, the preſeruation of whoſe admirable concorde, we call pollicie. This ſtudie becomes the moſt deuine ſpirits, as long as they are in bodyes, for

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ſo much ſubiect is the ſoule to the bodye, as in confuſions and troubles ſhe is troubled, and therefore Pollicie producing peace, and peace giuing libertie to the ſoules workings, gouernement and pollicie are the deſtinated and direct obiects of the ſoules that are yet in bodies. But doth not this compel vs, from a more deuine and more aſpiring inquiſition?, it dooth not, for the rules of pollicie are no where ſo truely written, as in the workes of nature, to the works of nature is the furtheſt iourney, that our ſoule can carry vs, as long as ſhe beares the burthen of a bodye, then vnder this tutreſſe, is the beſte of the beſt knowledges to be learned, being the inſtructor of the moſt excellent naturall courſes, either actiue or contemplatiue.

This Architectres ſhewes the firſt groũd of pollicie, the ſocietie of things agreeing in kinde, this, ſhe hath giuen to beaſts that haue onely ſence; nay

to her Elements who haue onely qualities, so may it seeme not by discourse nor excellent grace, but euen by a single infusion the meanest, wee naturally thirst after a participating & communicating with things of our owne kinde, there is euen in all these three kindes, a singular contentment in this, for beastes whose onely pleasure is feeding and the appetite of generation, hath their stomackes increased by the stomackes of the heard, and hath females vpon whom to execute the most forcible commaundement of natures and their full pleasure, each Element by the assistaunce of the same, is more able to resist things Antipatheticall in nature their onely care, and man whose voyce carrieth interpretation, & whose reason fils that voyce with meaning, what can he desire more earnestly then his communicating reason, and by the other faculties of his constitution to giue his reason the force and

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ſtrength of many. Were it not thus, it would be a *Chaos*, for the ſeparation makes a world, which ſeperation ſtandes by the agreeing and diſagreeing of natures. Yet hath ſhee tyed the vnderſtanding of all thinges but man, within the compaſſe of their owne conſtitution; ſo ſeeke they no further then a particular preſeruation, in which both they are contented, and nature ſerued, how admirable is our mothers wiſedome, ſhe hath giuen no creature reaſon but man, had ſhe to an other, all her trauailes ſhould haue ſerued for the foode of ciuill warres, ſuch being the effect of an equall power bent to the obtayning a great dominion: the next is her skill in preſeruation, of which, though the moſt aſſured gaine is hers, yet is it ſo commixt with a particular ſatiſfaction, as vncompelled they willingly performe her commandements; thus ſhould Lordes commaund that

would not haue their seruice slacked, neuer to imploye any instrument of their will without giuing them an interest of contentment, yet might it be couertly handled, otherwise it will make them mercenary, the destroyer of loue and obedience, and the bringer in of restinesse and rebelliion, it is to be safehest done, eyther by teaching them the dutie of each state, by making them vnderstand the worthinesse of a life that runnes directly in his destinated course, or else with showing them the effects of their labours, and with them comparing the vnhappinesse of the actions of disobedience, but natures knowe not what they do, and yet doe her pleasure, he that can finde instruments of the same temper, is likely to make good worke: All the rare and variable actions and formes of Nature, are tempered and performed onely by her foure seruants the Elements, she vseth no more. A

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plaine demonſtration, not the multitude, but the diligence and diſcipline bringeth things to the wiſhed ende; though *Cæſar* could call all his ſouldiers by their names, yet I doubt whether he were perfect in all their natures, it could not be, and yet might be, in the courſe of Armes it bredde no danger, but when it came to counſell, I beleeue he would not thinke their names aſſurance good enough; but to ſpeake of the councels of peace, which giue all exterior actions their ſhape, it is not meete they be many, but ſelected out of many, for the ſoundeſt councels proceede not from largeneſſe of the company, but from largeſt vnderſtandings, for them that vſe many, as ſeruants, not counſellours, it is not ſo hurtfull. yet haue they ſo many windowes for paſſingers to take it at, and to diſcouer what they doe. Nature conſtitutes but foure, vnder which number ſhe

hath

hath reduced all the things of the world, ſo ought a polititian that intēds the keeping the body of gouernement in good forme, to make euery creature of his charge belong to one of the ordained ſtates of his ſigniory, by which hee ſhall defend his country from idle ſtraglers, and ſuppreſſe one of the meanes of innouation. Out of theſe foure conſtituted bodies, hath ſhee made all things, there belonges no more to her whole frame, whoſe ſituation and whoſe number is another leſſon, they are foure, ſo are the different ſtates of a common wealth in her exacteſt conſtitution. The Prince, Nobility, gentry, plebeans natures, agree and diſagree in qualities, the one in reſpect of their ſituation, the other of generation, thinges altogeather like beeing, as vnprofitable as letters without a vowell, ſo ought the degrees aboue mencioned, for were they altogeather

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ther contrarye there coulde bee no combination, if altogeather a like no generation, no order, nature of hers hath giuen her the prehemi-nence, whose neighbour ayre is, and they agree in heate, water is next the ayre, and they in moystnes, water with the earth in coldnes, the prince with the Nobility in mortalitie, the Nobles with the gentry in their refined bloud, the gentry with the Plebeians in subiection, the fire is the most hye, the most worthy, the ayre lesse wor-thy but behoofefull, the water to bee vsed not vsing, the earth an immense and monstrous body, whose worthinesse consists onely in his quan-tity. Such must be the care of lawe gi-uers and founders of societies, as their incorporate body hath both there a-greeing and disagreeing qualities, by those agreeing, to keepe them in ami-ty, which is alwayes the effect of an equall interest, euen as Princes

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by alliance ſeeke to aſſure themſelues of one another, by this diſagreeing, to haue all the ſundry imployments of a ſeate, fitted with managers meete and skilfull. After the creatiō of theſe foure fellowes their imployment, the induſtrie of nature, is well ſeene in her children, to whom ſhe hath expreſly forbidden idleneſſe, to keepe which precept ſhe hath made neede an ouerſeer, and corrector of the diſobedient, her elements are continually buſied eyther in compoſing bodies, or if ſingle in being aſſiſtant to bodies, if they be not thus they ſuffer a mutation, the moſt abhorred thing to their natures. Trees are continually buſied in conuerting the ſweeteſt of the next adioyning, earth into bowes, branches leaues and fruite, if they do not they dye, beaſtes haue their foode to prouide, from which if the deſeaſe of lazines or age diuerts them they ſtarue, man the nobleſt creature is not ſo ſharpely com-

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pelled, but by his gift of reaſon hath his choiſe, which if hee dooth abuſe, he becomes vnprofitable, a courſe much more terrible then the reſt, of this idleneſſe, comes many miſchiefes, as firſt his vnprofitableneſſe, next his ill example, and oft it proues worſſe, there beeing none ſo dangerous thoughtes as thoſe that are breade in this languiſhing ſlouth. *Dracoes* medicine for this was death, I doubt whether I ſhould condemne it for too ſharpe, for that execution diſburdened his Countrey and was likely to cure the behoulders, but a more gentle medicine might haue ſerued as well: beware of that, there beeing nothing more dangerous to a ſtate, then to ieſt with offenders, if you confeſſe the debt, pay it them, or you leaue them worſe then you found them, well, if it muſt be cruelty, yet it is a pittifull cruelty, and *Dracoes* lawes very good for the behoulders whatſoeuer they

were

were for the vndergoers. From whence nature fetcheth the ſtuffe of her workmanſhip, is onely from her ſelfe, ſhe hath fetched them from the pouertie of nothing, and giuen them a being, a meanes to holde them in their duties, for it binds them both by loue & feare, beholding the benefite, gratefulneſſe compels them to acknowledgment, if diſhoneſt & vngrateful, they are eaſilieſt ſuppreſſed, whoſe obſcure originall receiues their light not frō themſelues, but the aſſiſtance of others, but this example muſt bee allayed, before it comes to the practiſe of men, otherwiſe taken, it will prooue poyſon, ſomwhat there is in it, not vnprofitable, but it muſt be carefully prepared, for wee are not ſo early as before the beginnings of things, we haue the pleaſure of the vſe, not of the making, to attēpt which, is not without apparent danger, it is not out of the way, to raiſe poore fortunes with riche mindes, neither wil they

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they be vnprofitable if regarded lightlie, but if ſuffered to amount, they be moſt dangerous, for as things naturally colde, through force made hotte, burne moſt ardently, ſo is there no ambition ſo violent as the beggars ambition. There are examples enough of ſlaues and ſeruants, that haue ſtept betweene their maiſters and death, as many that haue aſpired to their maiſters authoritie, here was the vſe and abuſe of thoſe inferiour inſtruments.

Nature counſelles with no bodye but her ſelfe, an inſtance not fitte for man, becauſe the weakeneſſe of his vnderſtanding needes the force of aſſiſtance, but that they ſhould be fewe, and ſelected, is a wiſe and the neereſt imitation that we can attaine vnto, the reaſons are two, thoſe councels are likelye to bee kept ſecret, that are committed to a few, it being an infallible precept to laye a mans eſtate (if

neede requires) vppon many, his thoughtes and weighty intents vpon few, the other reaſon, there are but few to be found ſo honeſt, as not to abuſe this authority conuerting their counſels to their particuler benefite.

Dumq; ſuo tentat ſaliẽtẽ pollice venam,
Candida per cauſam brachia ſæpe tenet.

To counſell is the beſt office of a friend, but let him bee a friend with whom we counſell, *Omnia cum amico delibera, ſed de ipſo prius.* Since we muſt vſe helpe, let vs bee ſure hee is ſo, to whom we truſt, ſo the diſcretion by nothing receiues ſo great a check, the eſtate ſo great a loſſe, the life ſo great a danger as by the choiſe of a diſſembler a foole or a coward for our friend and counſellor. *Tiberius* in his whole courſe neuer proued himſelfe honeſt, but neuer a foole, but in his truſting. Neither is this moſt powerfull Empreſſe lauiſh in her rewardes, ſhe hath created things one aboue another and

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giuen them degrees of preheminence, but ſhee corrupts not natures with a prodigall heaping promotion, vpon promotion, for well knoweth ſhe that the inforcing things, beyond the limites of their conceptions and eſſence, wholy corrupts them, and makes them as vnprofitable as age in a ſtrange countrie. But this denies not rewards, the foode of a mortall goodneſſe; which it muſt haue, or els it ſildome liueth, but the temper and the right diſtribution is the thing that nature teacheth vs, for in this aboundance doth the minde ſurfet, as doth the bodie by aboundance of meate. She hath made nothing without an vſe, an aduice, fitting high and lowe, whoſe cheriſhing creatures without vſe, markes them at the ende with an F. or B. to make which impoſition to endure eaſie, ſhe hath more things to ſet them about, then one, and fitteth diſpoſitions with taskes anſwerable to their

diſpoſitions, of this I haue ſpoken before, yet is it ſo certaine an effectreſſe of things proſperouſly, as to remember it againe is not ſuperfluous. Hauing thus conſtitution her gonernement, ſhe deteſts nothing more then monſters, be they neuer ſo excellent in ſome things which ſhe hates, either becauſe they are not hers but fortunes, and her wiſdome and nature is to hie and excellent to mother that pedlers brattes, or elſe they are rebells that in diſpite of her authority and skill will breake out into the worlde and diſgrace her cunning, the ſame reaſons ought to make ſtates no leſſe abhorre the monſters of ſtates, practizers of innouation, which whether it comes from the humor of fame or from the more dangerous of ſurpriſing his countrye, is to be with all diligence ſuppreſſed, bad, if they be not too bad, cuſtomes beeing more then remedies producing innouations. For in this troubles

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the honeſt minde ſtands amazed, the ſeditions that haue long waited for ſuch an opportunitie embrace it, wounding the ſtate in many places, whiles her gouernors are either feeble through diſtraction, or their forces bent another way, by the commaundement of paſſion.

Oft time was the Romaine common wealth ſicke of theſe diſeaſes, ſildom cured of any if ſalued of one with ſuch a diſauantage, as the curious eye of ſedition, found by that how to moleſt her more dangerouſly, euen as a troubled title of land, oft times brings forth more with pleading for the right and ſhewing the title. So apprehenſiue and ſo percing is the witte of man, that ſpurred by his wil, there is nothing too difficult that he dares not attempt and perhaps vanquiſh, ſuch a fury mooues his will, with ſuch ſubtiltie his reaſon, wherefore ſince the will backes ill cauſes ſometimes, and that the

reaſon is corrupted, by the violence of the will, there is no ſafetie through this intricate many turnings, but the thred of vertue, whoſe light is the onelye meanes to laye open theſe iuglers and workers by ſtealth. To follow natures progreſſions a little further, by this time hauing laide the foundation of her goodly building, it is time to illuſtrate the effects of her excellence, to arriue at ſome good end of her trauailes; nay what is there, but is the creature of her hand? An excellent happineſſe, to equall which, though it were a groundleſſe ambition for vs to aſpire to, yet as like it as we come, is a worthy deſire, we are well pleaſed in the attempting things, but things of this rancke effected, to haue preſerued our countrie, to haue giuen her good lawes, to haue left her good examples, are ſuch things to behold, poſſeſſeth vs with ſo ample and eternall ioyes, as not the imagination, the neereſt neigh-

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neighbour to mortalitie, to immortall ſtate, cannot thinke of more diuine ioyes, then is here felte. I wonder not at *Licurgus* wilfull exile, reſpecting the occaſion, it was an vncertaine and dangerous ſtate, that he left his nephew, compared with the fruition of thoſe thoughts that accompanyed his baniſhment, his conſtitutions and ordinances of the *Laconian* kingdome, in my account farre ouer-valuing, the poſſeſſion. Of the reſt of natures workmanſhip, though there be none but full of precious liquor, and that there is yet more then a mortall imagination can graſpe, with that multitude I am confounded, and dare goe no farther then to ſhut vp what hath paſſed my pen, there reſts but of her this then that I dare venture vpon; the firſt how liberally ſhe dealeth with the worlde in her effect, how ſparingly in laying open her cauſes, well knoweth ſhe the diſpoſition of man, who ſpurneth and

diſpiſeth all thoſe benifits that he vnderſtands the reaſon of, an excellēt leſſon for ſouerainty to learne, whoſe knowledge fetched from his gouernment rather then perſon, nouriſheth and vphouldes maieſty, they beeing drawne into more beautifull colours, that the eye ſeeing not, the imagination performeth for her, then thoſe things that are the ordinary obiects of the eye and familiar to our ſences. The vphoulding this miraculous frame, reſteth in the hands of loue and neede, which doe preſerue all her creatures, which two, are the maine pillers vphoulding her building, by loue her ſtocke is renewed.

Omnibus incutiens blandum per pectora amorem.

Efficis, vt cupidè generati.

By neede things diſagreeing in nature, are yet kept from proclayming wars againſt one another, this need & loue though by the effects they maye

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be parted by a diſtinction, yet is all our loue needy and none that is not intereſted in our particular care, how a ſtate ought to apply this, is euident, by the whole world, it is determined people cannot liue without gouernours, there is their neede, from his iuſtice and true execution of his place proceedes their loue; thus from loue and neede, proceedes the preſeruation of ſocieties. It is all our ſtates to neede, and a mutuall ſupplying each others wants, that makes vs compleat and full, being otherwiſe lame & defectiue, this muſt perſwade ſubiects willingly to contribute to the charge of the Prince, and not looke only vpon their own charge, but vpon his expences to defend them from innouations and troubles, this doth nature more plainly teach in the ſunnes drawing vp moiſture from the earth, which it doth not as needing them, but to giue it againe to the earth more warme and more fatte

then ſhe receiued it, in the ſame nature muſt we eſteeme Princes impoſitions, which returne vs them with a great increaſe, and more riche in ſubſtance then they receiued them, thus dooth Nature excellently vphold her world, thus excellently ſhall theſe ſtates ſtand that proceede ſo impartially and wiſelie as to imitate her, for;

Ratio eſt naturæ imitatio.

Eſſay. 39.

Of Conceipt.

To the Lady Withipoll.

EVer your commaundements (honourable Lady) are conceited: for by your commaundement I haue inquired of conceit, which I finde ſo like your ſelfe, as to reſemble it to your ſelfe, were a true and quicke deſcription: but it is in you mixed with iudgment,

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ment, without which it often goes, though it often goe with it. That it goe without, it makes it differ from you, for you cannot go without iudgement, but I muſt ſpeake no more of you, I muſt then ſpeake of perfections whoſe want in the world makes imperfect iudgements determined commendations, and due praiſes, Poetrye or Flattery. But either conceite is two ſundry things, or conceite is abuſed; for to tuck, & to be ſtuffed with apiſh tricks, to weare greene cut vpon Yellow and to be a very meriment to the eyes, I haue heard termed conceite: when they are no other but Tailour-like friskes of the ſences, which they haue ſeene, allowed, without asking eouncell euen of the common ſence, the ware-houſe common to beaſts, and to men. But the worthies Conceite leaues poſtes betweene the ſences, and the fancie, which ſpeedily conuey inttelligence, & are as ſpeedily

anſwered:

anſwered: It is a fruitfull land ſowed, & reaped at an inſtant; it is a quick workman which ſendeth & receiueth whatſoeuer is preſented in a time: It is in a word, a fancie well diſpoſed, not onely to her owne faculty, but to the abilities of both neighbors, the cõmon ſence & the memory: Her power is doubly ſet a worke in words, & in deeds. In theſe ſhe differeth from Iudgement, not in ſucceſſe, but ready paiment, for where the ſucceſſe is ill, I call it not cõceit, but raſhneſſe. Words vttered, turned vpon the vtterer, is conceite, when nimblie like a weapons Artiſan, he makes his enemies armes his enemies deſtructiõ. Thus *Cicero* to the fellowe, who to ſhowe that his eloquence was mercenarie, demaunded of him what hee ſhould giue him: any thing (anſwered he) but a Tart; for with a Tart it was thought he poiſoned his father: this was a prety Brickwall, & bounded the ſlaunder into his owne boſome. There is no ſuch ſtillitorie as a quicke braine,

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which refines and makes vſe of whatſoeuer comes within the Pan of his receit. Thus to *Hortenſius*, who told him he vnderſtood no ridles, and yet ſaith he, thou haſt a ſphinx in thy houſe: knowing that *Verres*, whoſe cauſe he defended, had a little before giuen him an Iuory ſphinx; his intelligence was good, and his vſe good: thus doth wit whip oppoſitions, & out-run his riuals, & manifeſt the quicknes of his dexteritie. *Demoſthenes* conceit was nothing reſty, when being mocked by a theefe called *Calchas* for his nightwatching, & ſtudying by Lamp-light; Indeed, ſaid he, I know nothing ſo contrary to thee, as to ſee light in mẽs houſes. This talẽt is cõmonly giuẽ youth to play withall, and it is a prety gift to begin with. Nature had done well, if therwith ſhe had taught vs the vſe, which is (as I thinke) for defẽce only, for offenſiue, it is to offenſiue, getting enemies beyond the power of conceite to defend. Beſides who knoweth whither not borrowed,

which

which if it be, he becomes disgracefull, and ill becomming. To be without the right vse is to be naked, not to haue it without study is as vnfruitefull as a Hargabush making a full point betweene the firing and the report. I like that fellowe well who desired the hangman not to fasten the rope about his neck, protesting the tickling would moue him too vnmeasurable laughter, I see not how he could haue scarfed his shame more handsomely: his last refuge then was to mock the hangman, and the rope, and to dispise life as a runnagate seruant, wee haue another English shot as quick as this: one being showed a faire woman, was asked what he would doe if she were in his bed, he answered, I would play the watchman of Callis, either serue my selfe, or hire another in my roome. It was quicke and ingenious, pleasant, or serious, or betweene both, doe euery way handsomely. It reprehendeth vice

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as effectually as a ſower chiding, or downe-right blowes, and yet is wrapped vp finely, is gilt, and lookes ſweet. So *Archelaus* to a pratling Barbor, that asked him how he would be trimmed, he anſwered, ſilently: this was for both parts better, then plainely to haue bid him hold his peace. The wantonneſſe of aboundance mingles ſharpe things with our meates, and when we haue no ſtomacke, makes a counterfait ſtomacke, giuing a ſharpeneſſe like the humor of appetite: Thus is the aboundaunce of wordes made not diſtaſting, with giuing the apprehenſions of the auditories vnexpected acutenes, and meeting with the thruſt of a ieſt, thruſts it backe vpon the ieſter. In the times of danger, conceite hath a much brauer luſtre, it manifeſts a minde not wholely taken vp with paine, or with perill. Thus *Pompey* aduiſed by his Phiſition to eate Thruſhes, and no man hauing any but *Lucullus*, what (ſaith he) cannot

not *Pompey* liue without *Lucullus* Thruſhes. A ſlaue being racked to accuſe *Neroes* wife of diſhoneſty, ſtoutly anſwered, that her part capable of committing that crime, was much more honeſt then the mouthes of her enemies: there was an honorable minde in the body of that ſlaue: and if euer the *Pythagorean Metempſychoſis* had any colour, the ſoule of this ſlaue did ſurely belong to ſome worthy perſonage, which held it firſt excellencie in deſpight of Fortune and opinion. Now to the quickneſſe of deedes, which ſeemes to be the Hatte ſutable to this Night-cap. This neuer is without vertue; Fortitude muſt be here aſwell as wit, otherwiſe feare will turne wit into feare. Frõ *Hannibal* may be had more of theſe patterns, then from any one within the compaſſe of my memory. As his deluding the Romaine armie with Oxen carrying fire-linckes on their heads, whoſe ſtrangeneſſe in the night

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night astonished his enemies, & made waye for him to escape, being before incompassed in a straight. It was then a stratagem of great wit, and is now for all the age worthy of memorie. His attempt to make vse of the slaine Consuls seale of Armes, was not vnworthy though vnfruitefull. His beginning of his warres in Italy, to remooue them out of his owne confines was an Acte of a iudiciall Senatour: but this I thinke was put in practise vpon great aduisement: these other no sooner thought vpon, but done, are excellent armours against daunger. Feare is content to haue his throate cut, so he see it not, and at the approache of his enemie turnes his backe, because his backe hath no eyes to beholde danger, he lurkes, and couers his bloodlesse face to keepe it warme: but to meete danger halfe way, and in the meane time to deuise to shun, nor to runne from it, becomes valour,

valour and reſolution. You know now (Lady) what I thinke of Conceit, and I know that you are able to touche it with a ſweeter ſtroake: my heauineſſe preſſeth it downe with a clacking rather then with a ſounding, yet becauſe I am obedient, let me haue the cenſure not vtterly voide of good.

Eſſay. 40.

Of Counſaile.

COunſailes parte, is *Caſſandraes* parte.

Vatem voluit fruſtra ſanè me eſſe Deus;
Quãdo ante cladẽ, ſum numerata Inſana,
Calamitate accepta, nunc ſapiens vocor.

The trap of our firſt parents, was licouriſhneſſe: and all our calamities are licouriſhneſſe, not induring wholeſomneſſe without ſweetneſſe. All ſences haue taſte, and ſences make all things diſtaſting, that meete not the taſte

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Taſte with a preſent ſatiſfaction, and ſweetneſſe. Aduice fitteth friend to friend: counſaile counſailours to ſtates, the firſt priuate, the other publike, both vnhappy, ſince cõmonly Prophets with out profit. Chaũce chalẽgeth vnpremeditated actions; what more tirannous? ſince it is ſeldome with ſafety: if with ſafety, the cauſe hers, not ours. Then muſt we admit counſaile, but ſhall we admit her without hearing? ſhall wee heare, & not beliеue? or beliеuing, not follow? we had better not haue gone thus farre, then to haue turned againe: but reaſon inforceth our voyage, then let conſtancie continue it: where reaſon is at the beginning, and reſolution in the midſt, praiſe ſtandes with the crowne of victory at the concluſion, counſell then vphouldes ſtates, and to counſaile, and be counſailed, fittes a ſtatesman. Cottages may bee built without modells, not pallaces: the Inhabiters of Cottages neede no

long reuoluing their intendmentes, but the other that cãnot call back the stone cast, ought by præmeditation to diuine of the resting place. The first determinatiõ of a man meete to be a statesman should be (as I thinke) not to sue, nor to intrude himselfe in to imployment: we should say as *M. Cato* said for not erecting his statue: *Malo, inquit, quæri cur statua mihi nulla posita sit, quam cur sit.* To haue the ability is sufficient: to thirst after the other cãnot be without either an itching of fame, or thirst of couetousnes, both turning their inquisitour into vice but both supporters of his state, if seeking him. It is true our coũtry seekes onely profit, and giues praise to the cause of her profit, but it is due after the harueſt, neither at the sowing, nor reaping. Vertuous experiẽce can relate, that had is to be returned to our country, obtained reputation giuing that strength to the obtainer not for his owne particuler, but that he may haue the more force to attempt, and execute the

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the diſſignes of his country. Reputation, wealth, wiſedome, ſtrength, muſt be imployed as *Gerion* did his many lims, to be at the direction of his minde, ſo theſe bleſſing to ſerue, and obey the common wealth, but called. As natural Philoſophy commaundes *Morali* to ſearch al before they come in her ſight, and to clenſe them of all the ſpots, and deformities of licentions affectiõs, leaſt their corruption corrupt the purity, & profoundnes of her knowledge: ſo an admitted common wealthesman muſt turne all his affections, to aduaunce the ſtate, he may loue a friend, cheriſh his children, with duety honor his parents, whõ theſe appeare in his priuate cõmon wealth: but to aſſiſt, or prefer thẽ without the approbatiõ of iuſtice againſt his country, is intollerable, what doth this particuler, but breed a diſperſiõ? what is the death of a ſtate, but this diſperſion? If you do it, why not he, & ſo they? who meaſure equally meaſures to himſelfe,

and others equally: as *Galba* to *Piso*: *Vtilissimus, ac breuissimus bonarum malarumque rerum delectus, cogitare quid aut nolueris sub alio Principe, aut volueris.* Our country must haue all, the other priuate respected must bee weighed downe by this generall. *Natos amo meos, sed amo plus Patriam*, saith one. I remember not the colours of a Romaine History, but the body of it I hould. It was a sonne beeing consull, made his Father (according to the custome) appeare before him to declare, that he had not beene vnprofitable to his country, hee came accompanied, all the rest dismounted assoone as they came in the Consuls presence, his Father did not, hee forced him, for which his father blessed, and kissed him: hee was a Father worthy of such a sonne, and they both worthy of their countrey. *Pericles* meditation becomes a Iudiciall statesman *Auerte Pericles Animum, Liberis Im-*

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Imperas, Græcis imperas, Ciuibus Athenienſibus ſmperas. Sutes from friendes ſhould be hard like ſtrangers, if they preiudice the common wealth: Ones gaine may be a generall loſſe, which is vnequall, and vniuſt. *Epaminondas* anſwere to *Pelopidas* vpon ſuch a ſute became *Epaminondas, Huius modi beneficia Pelopida Scortis, non Ducibus conuenit vt præſtentur.* As for this, ſo for the contrary of this, *Nullus Ciuis eſt numerandus hoſtis.* Hatred in generall is to be redeemed as the mad-dog of humanitie, It lookes as ill fauoredly as the ragges, and yet his deedes are more furious, and more daungerous. Innumerable are the examples of States, and Citties burnt to Aſhes, and obliuion by theſe particuler Chimneyes, by *Marius* and *Sylla*, the Romaines ſtate loſt her ſtirrops; by *Cæſar*, and *Pompey* was caſt out of the Saddle. Heere factions (the Plagueſores of a

common wealth haue their originall, which if they kill not, yet at the beſt are ſo ill, as to make all the humours gathered about this infection to feede the infection, and to runne out their force at one head. It was numbered among *Scipioes* capitall crimes his not inuiting his *Collega Mummius* to the feaſt he made at his dedication of the Temple of *Hercules*: and rightly, for though our weakneſſe cannot reſtraine this naturall vnnaturall affection, yet ſhould it be ſo limmed, as to ſpend the whole force priuately, and in publike matters to thinke onely of louing, and labouring for our countrey.

The daunger of letting in one of theſe affections (though the diſturbaunce of all often happens by this one) is not all, for that opens the gate of others: affection lets in partiallitie, Partiallity procures hate, Hate murther; the conſcience thus ſtained

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ſeeles not other ſpottes, and then diſdaine, and pride, and couetouſneſſe are accounted veniall, and petty-treſpaſſes.

This couetouſneſſe made *Licurgus* Yron money of little value, and of great bigneſſe, this couetouſnes brings a popular famine, and priuate ſurfet, this ſpunge ſucketh dry the commerce of ſocieties, from whence haue popular mutines receiued either coulour or trueth, but from the oppreſſion of the mighty? life is giuen by the giuer of life to none ſo vnequally, as it ſhall bee a paine to liue: neyther ritches to any, by them to ſuppreſſe, and make ſlaues of their countrymen who ſeeth vnpartially the life of bleare-eyde miſery alreadye poſſeſſed of more then his life is able to mannage, ſinking life, a ſhippe ouer-ballaſted in the middeſt of the Ocean, and yet drye and thirſtie, and would not with the

Poet ouerburthened with a few talentes caſt away his diſquietneſſe, and ſhame? *Themiſtocles* Actions makes a braue diſtinction betweene a man innobled by the imployment of a great place, and a life dedicated to it ſelfe ſuch a one was with him, when paſſing by the windefall of a great bickering, he eſpied a dead body richly adorned, he paſſed by, but called to his companion, *Tolle hæc inquit, non enim su Themiſtocles es:* He could not ſtoope ſo lowe, as to gather gold out of bloud, and durt: but he ſtoopes lower that pluckes it from the liuing: theſe carcaſes had no neede, yet *Themiſtocles* refrained for his owne ſake, becauſe he was *Themiſtocles*, but from the liuing, it is a double Theft, robbing himſelfe of honour, the other of the meanes of life. With couetouſneſſe goeth pride, and meltes couetouſneſſe, hee drawes his vnmeaſurable ſtore, into a meditation of his ſtore

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and drinkes it, which digeſted, turnes all into pride, filly humour which loues admiration, and procures laughter, lookes in the glaſſe for beauties, and in the meane time is collied on the backe with ſcoffes and reproches. It is no where ſafe, for if aboue deriſion, it is ſurpriſed by ſecret conſpiracies. What daunger is there to which this affection is not ſubiect? If hee be a Prince, it ruines the loue of his people, and their feare onely is left, which ſpurred by pride, turnes into deſperation, and endes with the life of eyther Prince or ſubiects. If he be a Statesman, he drawes the power both of Prince and ſubiect vpon him, making the Prince iealous, the ſubiects cruell. If it bee a free ſtate, (it reſembles tyranny, and is moſt hatefull, *Pars in Ciuitate parentium, quam Imperantium amplior eſt*) he cannot liue. Generally for all thoſe things, which looking pleaſinglie vpon vs may procure pride,

let

let vs allaye it with thinking of our errours and our infirmities, which in all mortall men farre surpasse the number of his good deedes. If commendations follow vs, let vs say like *Pithon* that killed *Cotin*, *Deus hoc, manusque mea perpetrauit*. These beaten backe, inuite their contraries, and as these ouerwhelme their possessour with daungers and reproches: so doe these vertues or the contrary crowne their intertainer with safety and praise. Who vndertakes to stere in the Barke of gouernment, must not end with the theoricall part of knowledge, but must continually imploy himselfe in shunning or repairing the ruines or threatnings of rockes and tempestes, and showldes.

Accorre altri a'lle porte, altri alle mura,
Il Re va interno, èl tutto vede, è cura.

If outwarde inuasions busie not a States-man, the diseases of peace will im-

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imploye him: euery waye muſt his ſight bee caſt, euery waye muſt his thoughts trauaile in diſcoueries, and if there be a time of reſt, it muſt not be of idleneſſe, for his precepts to his countrymen muſt prohibite that, and to incline to actions by himſelfe, thought vnlawfull, ſlaunders his gouernment with weakeneſſe and folye.

Neque Poeta bonus eſt, qui præter numeros canit, neque qui præter leges indulget, bonus Magiſtratus. So muſt all his actions be gouerned, that his example may bee a liuing lawe, and thoſe dead ones ſpeake no more then he performeth.

Hee muſt moderate all his actions, and drawe euen his lighteſt affaires into a lawfull circular courſe. *Nam non tantum dictorum publicè, & factorũ ab iis, qui rem publicam gerunt, reposcantur rationes, verũ etiã cana eorum, cubilia, nuptiæ,*

nuptiæ, ludicra, & ſeria Actio. What a happineſſe and a freedome of minde is it to be able with the Tribune *Druſus*, whoſe houſe partly laye open to the ſight of his neighbours, when being offered by a workman for fiue Talents to haue it cloſed, he offered ten to haue it laide open to the view of all eyes, that the worlde might ſee his whole life, & that vice might be driuen from that flattery to thinke others doe as ill, but not knowne, becauſe concealed. Thus counſaile ſaith to me, and I beleeue her, thinking (though with the miſt of knowledge vnexperienced) that ſhee ſpeakes truly. That I am a man, I am bound to doe ſomething; that a Chriſtian, ſome thing not ill: ſo I thinke of this, in reſpect of my purpoſe, not in my purpoſes performance. It is called madneſſe to talke to ones ſelfe, and meditation goeth with ſo ſainte a preſſe in my braine, that it is ſoone wiped out. I write therefore to

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my ſelfe, and my ſelfe proffites by my writing; If a ſtrange eye carryes it to a ſtrangers iudgement, and he proffits not by it, I am not ſorry nor diſpleaſed, for I meant it onely to my ſelfe.

Eſſay. 41.

Of Sorrowe.

THe moſt acceptable bleſſing that euer I had, was a Sonne, in whoſe time of growing meete to ſee the worlde, I examined often how to fit my ſelfe for his approache. I durſt not but ſmile, and ſeeme ioyfull, for feare of a Mid-wifes cenſure, with whome Dame Nature beeing alſo a Goſſip, conſpired to make me ioyfull: I was indeed; but yet reaſon taught me, that extremities toſſe the life of man in vncertainties, and ioye immoderately ſwallowed, ſurfets, & the ſurfet turnes into ſorrowe. Thus haue I determined

of

of all things here, being halfe a *Pyrrhonian* concerning these Terrene businesses, in my opinion holding opinion the mother of ioye and sorrowe. What is mortall, is mutable, and our ioyes here, often yeelde their place to sorrow, and sorrow to ioy.

Sortem hic nunc lætam ducit, quandoque malignam.

Why then doe we determine these priceless things, at so inestimable a rate as to disturbe the whole life, and crase the body for these mutabilities? how farre doth a farmers pollicie exceede all other politikes? what doth he with a farme that he holdes from yeare to yeare, but make his vse of it, and driue it? what doth he possessing one but for a fewe yeares but the same? the fee-simple, or many liues, shal perswade him to build, & to handsome it, and husband it, otherwise hee conuerts it to a present proffit, and prepares to be gone to morrowe. It is strange to obserue the wisedome of

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man, how much good he knowes, and how basely he vseth it: there is hardly a creature borne that is sensible, but is full of principles able to vphold his life in a good & safe estate, did he not leaue that naked, and apply them to baser vses, as taking care for cuffes, & for going wool-ward. Who loues colours & buyes them, but inquires if they will hold? and that they will he takes for their best quallity, but himselfe neuer blameth, nor priseth himselfe the lesse, though he changeth & looseth colour and qualitie in euery instant. He that neuer knew Tailours measure, & caries his body about for a paterne, yet he wil not buy vntil he hath fitted himselfe, & examined the stuffes continuance: yet he will intertaine giddy affections, buy them, and weare them, though neither fit, nor lasting. Maisters crie out on their seruants if they be idle, and call them vnprofitable: but maisters are bound in straighter bands to themselues and to their countrey, & yet to both they are con-

content to be idle and vnprofitable. Thus in all liues, and in all men, may be found precepts able to aduise them, but they wilfully, or negligently omit the right applicatiō. For this we ought to sorrow, but we abuse sorrow, and giue her for that is nothing worthe. Who knows not our naked beginning voide euen of strength and reason, to defend nakednesse? hath time couered vs with reason, and shall wee in the strength of that, lament for more triuiall occasions? what is this but to be more vnsensible, then before we had sence? I am sure man would lament, and enuie, that his companions of the earth should excell him in immortalitie, his richest blessing: are they made fit to accompany his transitorinesse, & will he yet be sorrowfull and angrie? this passeth the waywardnesse of children. Trees haue their spring, and fall, yet liue in both, without the torments of immeasurable ioy, or sorrowe: each elemen-

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elementary ſubſtance ſuffers a diſſolution, and willingly obeyes nature, ſhe hauing giuen them a ſecret inſtinct to obey their creator, and euen of their owne accord they haſten out to let others in, and are carefull to vpholde the workemanſhip of her miraculous frame. Why then are we crownd with reaſon, and are excelled by the reaſonleſſe creatures? haue wee the Armour of hope to defend vs from diſpaire, the ſtillitory of reaſonable diſcourſe ſhewing vs both the dregs & Quinteſſence of all things? & in ſpight of theſe aſſiſtances, & oddes, ſhall we be ouercome by beaſtes and trees, and ſtones?

Ceſſa, ac reſpice mala caterorum,
Ita feres tua leuius.

If there be no remedy let vs thus appeaſe our bewaylings, and ſorrowes, but rather if I could, I would withſtand this effeminuate opinion, with a ſhield hammered out of reſolution. If it bee my onely deſteny to bee poore, and

deformed, can I repeale the decree of the fates with teares? No, no more then trees in Autumne recall the spring with shedding their leaues: if it be the worke of chaunce, I will ouercome chaunce with immoueable embracing her enmity. *Sertorius* vsed Fortune brauely in the losse of his eye: others, saith he, leaue their markes & crownes of glory at home for loosing, but I haue mine still on, I weare it, it withers not, I cannot loose it: who likes not this better then bewailings, and teares, he hath yntuned eares, and bleare eyes. I doe not thinke but Fortune wished shee had rather tryed to melt him with smiles, and dandlings, then to haue hardened him with her frownes. Thus may we conuert those things which wee call mishaps into blessings, pulling the sting out of Fortunes taile, and inforcing her to be our seruant. If she powre wealth, and honour, let vs vse them to vphold our honour,

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nour, and profit our countrie; but if ſhe kick, nettle her againe with deſpiſing her power, making the raine of her afflictions waſhe the ſecret ſpots of our ſoule, and outwardly be a foyle to our patience and conſtancie. Man, if you will end there, excels not other creatures, but mans preheminencie is granted him for his diſcretion, which abuſed & defaced by the vſe, his euidence gone, his iuriſdiction is gone, and his definition muſt be, a creature with two legges made long-wayes. Man knoweth he is mortall, & that what he hath, is tranſitorie: he is vnhappy that is not armed againſt the turnings of the world, with the experience of the turnings of the world.

Ad cuncta non genuit te Agamemnon proſpera,
Atreus dolendũ, & gaudendũ inuicẽ tibi,
Es namque mortalis genitus.

If he know this, and will weepe, is he not worthy to haue another ſtand by

and laugh at him? whither can knowledge go but hither? where is ſhe profitable but here? Hee that reades to ſpeake, ends with the commendations of an olde wiues tale: he that reades to applye his reading to his owne life, is wiſe: he poureth oyle into the lamp that will giue him light, the other ſnuffes it without ſupplying it. *Anaxagoras* made good vſe of his Philoſophie, when his ſonnes death aſſaulted him. *Sciebam mortalem me genuiſſe filiũ.* To know himſelfe, and the appurtenances to himſelfe is the vſe of knowledge, and this knowledge vnmaskes his eies, & ſhews him wonders in himſelf, he becomes in this like vnto God.

Eſt noſce teipſum, non quidẽ ampla dictio,
Sed tanta res, ſolus quam nouit Iupiter.

To know himſelfe, is to know before hand what may happen to himſelfe, ſo ſhall he in deſpight of the apparitions of the worlde, ſtand vnmoueable: ſo ſhall he not be coſined by expectation:

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ſo ſhall he not be ſeduced to thinke her ouerthrow his, but catch the Poets deſcription, and crowne himſelfe with it;

Virtute præditi, & ſapientis eſt viri,
Non in rebus duris in Diuos fremere.

This life is like a continuall battaile, and yet in battailes men are prepared better to indure what may happen: the loſſe of a friend there, is not his life, but of honour, this is accounted loſſe, and lamented, not that: He that dyes in a ranke ſtrikes not his next neighbour with terrour, nor dooth he thinke death calles him, though he be at his elbow, an ouerthrow they ſeeke to recouer by ouerthrowing, not lamenting, and brauely they make reſiſtance and reſolution ſupplye the place of all other affections. Thus I thinke euery morning, I ſee no ſooner day, but I thinke that light will diſcouer ſome aſſault, and with the Poet;

Mando a cantar la matiutina tromba.

Essay. 42.

Of Solitarinesse and Company.

HOw true a principle of vertue is it, that crossing our appetite is the way of vertue? Appetite is the childe of the sences, and senceless when hee vseth but his parents counsaile: how true a testimonie is this Axiome of our vile inclinations, when it needes not the exception of good desires, for all our desires ate naught. Thus hath solitarinesse fallen into knowledge, because speach and reason loue trafficke and exercise; the former of which is vnecchoed without company, the last naked, for reason is made forcible by exercise. Societies sweeten the bitternesse of life, for life without societie is *Viuere, non bene viuere*: the obiection of calamities attending it as well as happinesse, is resisted by the whole vnder-

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derſtanding of man, fot what knowes he that is not anſwered with a contrarie? that excellent ſupernaturall bleſſing of man, his Creator, his God, hath a contrary, the curſſe, the pitche of his extreame danger, & perill: lower, what goodneſſe is without temptations? what happineſſe not poſſible to bee transformed to her contrary? who then ſeekes ſhelter in a caue, outwardly imbalmeth his malady which cures, Phiſick ſaith he, doth but leaſurely cure, it delaies, not ends his wars, for he caries with him a body, which like childrens fancies will whereſoeuer find ſportes, and delights. The life of contemplation at once bearing the functions, and pleaſures of the body, makes the body ſtriue for imployment, helpes not that it is wholy incompaſſed, for it makes it the more furious, as when one diſſenting elemẽt imbraceth another, the ſtricter his kindnes, the more violẽt the others rage. Thus holineſſe ſequeſtred,

ſequeſtring the bodyes exerciſe, makes it flie to the meditation of this life, will be glorious, & admirable in the world. He muſt thinke, and thoſe thoughts come through his body, and there are polluted with vaine-glory, or hipocrifie, or ſome other ſuch malady incident to this retired courſe. If from the ſcorne of the worlde, or the being ſcorned by the worlde, if from the deſpaire of not being greateſt, we can feede vpon nothing but extremities, and therefore will be leaſt: if from loſſes, or a feare of looſing, we are not eaſed of the cares and danger of the world, but rather ingroſſe a map of her miſeries, and differ from the other life onely in deſperation: for we ſteale the deuouring monſters of diſpaire, ſelfe-loue, diſdaine, & ſcorne, into a corner, and there ſacrifice our ſelues vnto their inſatiate appetites, paſt danger, for hope here cannot hope of reſcue, vnknowne diſeaſes beeing diſeaſes vncurable. For ſecular fortunes

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this cloyſtered life is not tollerable, it reſiſts reaſon and goodneſſe, which both ioyne in guiding vs to ſocietie, & the common good, which hath neede of the worſt of vs, euen of thoſe whoſe handes are their beſt partes: for execution ſets more a worke then direction. There is a laſt time of life, when decrepitneſſe kills experience, and when age hath not onely ſet vp his markes of triumph, of wrinkles, and gray haires, but playes the Prologue of death, and drawes the Curtaine not onely before our ſences, but euen before meditatiõ; It is then time to giue that life leaue to thinke onely of death, and to prepare for his laſt iourney. Thus haue many kings wilfully depoſed themſelues, for which power, & which performance, I thinke they were more bound to God, then for making them kings. But a life in the ſtrẽgth of minde and body, commits ſacriledge to ſequeſter it ſelfe from the world, for he robbes

for his country is his mother) In a word he declines to his worſt part, for beaſtes liue ſo, and leaues the imitation of his diuineſt father, whoſe greatneſſe is goodneſſe, and whoſe goodneſſe is excellent, becauſe ſtretching the armes of his goodneſſe to the imbracing of all man kinde. Shall Trees become equall to men? becomming thus, they become equall: Trees haue for their obiect, themſelues, themſelues hath ſolitarineſſe: can the bleſſing of humane ſoules looke higher and worthier, and ſhall they crop themſelues lower, and match equally thoſe, ouer whom they haue ſuperiority? nobility vſeth meane fortunes for ſeruants, not companions, if it doe, it doth baſely: what doe theſe then that depriue themſelues of greatnes to become bare? our preaciouſnes is reaſon, reaſons ſeruant is ſpeech, which is the meſſenger of reaſon, and reaſons meditation: theſe are the cement of ſocieties, to beare theſe with ſolitarines is to contend with nature for wiſdome

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who hath abilities, and vſeth thē not, as ſome creatures ſtrength, others hornes what recken we them but brutiſh, and reaſonles? But man hath more excellēt ornamētes, & the vſe of them is ſociety, and company, which he muſt imbrace, it being impious to giue an example of leauing the word deſolate. He muſt, ſo muſt he eate, and from eating come ſurffets as wel as health, from company corruption, as well as purity: the neighbourhood of theſe poyſons to theſe wholſome things I ſhould lamēt, were not reaſon giuen vs to cut them a ſunder, and to chooſe wiſely: I do not in this choyce compell, or wiſh men to couet thronges or multitudes, to hunt dry-foote after feaſts, and aſſemblies, ſuch are to be eſchewed, their very ſmel & noiſe without their familiarity, being daungerous, and offenſiue. I thinke *Senecaes* ſentence of his neuer comming among men, but he went home a worſe man then when he came out, leueld at theſe flockes. But to make his

his choice of company, to vſe ſpeach with thē able to aſſure himſelfe,& better them (for as Faces differ, ſo temperatures,and from their temperatures comes variety of reaſons) becomes wiſedom.Euery head begets thoughts indifferent, euen our Mechanick Trades, as well as Artes witneſſe it, for the lightes of theſe came not from one lampe:our proportions,& caſts are to little to comprehend the vniuerſall knowledge of things: therfore one helpes another with the conference of one another:minds traffick like bodies, a Hat for a Ruffe,the Shoomaker with the Tailour. To become wiſe, conference is the meanes,to become temperate,example:we muſt call out men expert in theſe,and accompany them: we are not as the Bee, the ſweeteneſſe of whoſe nature makes things of another nature ſweete:alas,no:It muſt be good we receiue, and then perhaps we will make it better, but if ill, we make it worſe

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worſe. To be knowne much, to be ſaluted much, to be in preſſes much is not the way of wiſedome. Clamours, and ſalutations diſtract vs: our ſences receiue ſingly, we heare not two tales at once, at once we ſee but one thing, the Braine ioynes, and dilates after. Thus muſt we vſe company for conference, and conference to be inriched by ſeldome happens among multitudes. Except in an Army, and a counſell chamber, I would proportion my nũber not aboue fiue: in theſe before recited where there are moſt, ther are blowes, where feweſt, wiſdom. I am not much blowne, nor ſtirred with the vulgar opinion, and yet I finde an aptnes in my ſelfe, to eſchew their opinion. If I were ſo great as *Alexander*, to prohibite euery man but *Liſippus* to proportion mee, it were well then to go ſo naked, as to be commonly known, and cenſured: for did none but the skilfull determine me, I ſhould be ſure their reprehenſion

henſion were trueth, and I would amend, or proſecute accordingly: but when he that ſtoopes worſe well taxe my leaning forward, and dwarfes deride them that are not tall, whats better then to auoyde comming within their reach by priuateneſſe? But this leanes to affection, ſomuch priuatneſſe is good, as betters an abilitie to become publike. I ſhould not know the Sunne from a petty ſtarre, did he not warme me, and light me, nor finde a diſtinction betweene worthineſſe, and baſeneſſe, did not worthineſſe like the Sunne direct baſeneſſe, and ſpreade it ſelfe to comfort, and giue life to the darkeneſſe of ignoraunce. Our eye giues the Sunne circumference but the circle of a head, and our heads circumference differs not much, in their qualities neere a kin: for as the one lightes the ſteps, the other doth the actiõs. The Sunne ſhowes vs where to ſtep, the head wherfore: with their littlenes they com-

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commaund the moſt immenſe, and monſtruous things, with their littleneſſe aſſiſt the mightieſt, & end ſo excellently as to haue a care of the common good: the Sun not carrying his Lanthorne for himſelfe but for the world, the head not like a limme, or a Sence tending onely that, but the whole bodyes preſeruation is his care. How excellent would the Emperour *Titus* haue beene, had hee beene ſo bleſſed as to haue knowne diuinitie, that in his naturall inclination, and *Morrall* vnderſtanding ſuffered not time to ſlide away without the memory of ſome good deedes, nor a daye? how rigorouſly do theſe dayes of his, looke vppon our dayes where at the very laſt day to diſpoſe ſome thinges to a good vſe is wondered at, but company was my Argument, not whether the vſe of company, and all thinges elſe ſhoulde tend. So well haue Tailours handled them-

themselues, as we will draw from them the censure of men, by his clothes we thinke to make a cõiecture come neare trueth, if not by them by his companions vndoubtedly we may, for

Dulce quidam dulci se adiunxit amaraque amaris.

Acre perinde acri accessit, salsum quoque salso.

He dyed not long since, that held it an excellent testimony of wisedome to keep no vnprofitable seruant, counting them vnprofitable that eate without bringing in, it paide his opinion ritchly, for he dyed rich. If this proue so well, and prouing well, ought to bee constantly maintained, how respectiue ought we to be of our companions? the former were but the ministers of of our bodies, but these conuerse with our mindes, vpon whome by the helpe of custome they cast either graces, or deformities. They must be then able to batter vs: we make choyce of our

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our dwelling places by the ſweetnes of the Aire, which if ill, we ſuck in diſeaſes: ſo if our company ill, vices, and imperfections. Thoſe that we continue with, I would haue firme, and good, honeſt, and of vnderſtanding, for if their water be a ſtanding poole without a ſpring, they may be drunke dry, and then they are Idle, and vnprofitable. But for others, let them bring what they will with them, it is no matter, ſo in time to ſee ill, is not without vſe (for ill is goodneſſe folly:) I know behauiour by ſeeing clownes mocke behauiour: I know folly by wiſedome, and wiſedome by folly, as ſmall drinke, by ſtrong, ſtrong by ſmall. Among theſe, vſe the ſeamans plummet, ſound them, ſee where their beſt lies, and follow that argument: it is good for both partes, for euery man loues to talke in his own element and his talking there yeelds moſt profit to the hearer. I would heare

ſpeake no more then would bring on ſpeache, for ſilence among ſtrangers is ſafe beſides. Obſeruation loues not to ſpeake, but to heare, and from obſeruation, comes experience, and wiſdom. To the company and time wee muſt lend reſpect, for high fortunes loue not to be asked queſtions by inferiours, but to heare: If content, it is where the interrogatories may pull out threds of their owne praiſes. Age loues it well, disburthening the memorie of times paſt:

O Neſtor Neleiade, tu dicito verum,
Atrides vbi mortuus armipotens Aga-
memnon; (*uis.*
Et Menelaus vbi fuit, Argis an in Achi-

Where wiſdome holdes out with age, and memory hath not vnthriftily ſpent her commings in vpon time, the conuerſation of age is the wiſeſt booke: of theſe I haue neuer in my life ſeene any comparable to one, for commonly they are obſtinate and moroſe, and

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and their diſcourſe is mingled with as much bad, as good; but contrary is this, hauing the experience & the wiſdome of 80. yeares and vpward, and yet a body more healthfull then many of halfe his yeares, ſo wiſe, and ſo temperate; ſo able, and ſo willing to inſtruct his friends, that I neuer am with him, but I come from him ſtronger in vnderſtanding, then when I went, ſo doth his aduiſe moderate my youth, his knowledge melt my ignorance, ending ſhortly, of him I may truly ſay;

Hùc omnes pariter venite capti,
Quos fallax ligat improbis Catenis
Terrenas habitans Libido mentes.
Hic erit nobis requies Laborum,
Hic portus placida manens quiete,
Hoc patens vnum miſeris Aſylum.

To proffit by company muſt come from our ſelues: our queſtions is the fire which drawes out eyther the quinteſſence, or the dregges of things. Who with a Trauailer askes what

ſporte is moſt vſed in forraigne countries, whether Hawking, or Hunting, Baloone, or Tennis, pulle but more corruption vpon himſelfe.

——— *magiſque cæcas*
In ſuos condunt animos tenebras.

Who with an Ambaſſadour, talketh rather of their women, & their attire, thē of their natures, force, reuenewes, marchandiſe, & ſuch like, what is his gaine but the marke of an ideot? what his knowledge, but Tailour-like, & light? *Alexander* in his childhood, entertayning the Perſian Ambaſſadours, may inſtruct the ripeſt yeeres, at that time his queſtions tended to the inuading, and conquering the world: for he aſked of their hauens, their paſſages, and diſtances betweene place, and place, of the power of their king, of his conuerſation with his friendes, and his enemies: out of this more certainely, then for the managing of *Bucephalus* might his father haue prophecied, that the

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the confines of macedon were to narrow for him. Me thinks this childhood of *Alexanders* withſtandeth the right of fortune to any of his enterpriſes: for he beganne with wiſedome, and was worthy to end with honour. She hath to doe rather with people that haue ſucceſſe in their actions, without being able to produce cauſes deſeruing it, like ſtarte vp gentlemen, gentlemen without a pedigree: but for hiscõqueſts, his infancie ſhewed, hee would deceiue them, beginning to ſpeake, and to ſpeake wiſely almoſt at an inſtant. The vſe of things makes things worth the vſe, and company by the vſe is an excellent inſtructour, and ſolitarines moderatly taken, makes vs fit for company; our whole life is a warfare, for al things haue cõtraries, though in apparence they oftẽ looke alike. Goodnes, and good vſes come to vs hardly, for vice chalengeth vs as aunciently hers, and reſiſtes vertue with perſwaſi-

ons, and pleasures, to whome if thou yeeldest;

Iacebis extincta, et non vlla memoria
Erit tui.

But resisting, and resisting vanquishing, what honour, or rewarde is there, that is not ours? If I should speake onely of wisedome, were it not well? but it shall haue more, the addition of diuine wisedome; of a wisedome able to gather the best fruites of the worlde, without beeing corrupted by the world: of a wisdome defending the conscience from woundes and spottes: of a wisdome before whome vanitie shall vanishe, and the apparitions of Pompe, and glittering Pride, shall bee seene in their right natures ridiculous, and abhominable: of a wisedome that beeing a Riuer belonging to the Ocean of wisedome, to that Ocean shall againe yeelde her streames: she shall yeelde with ioye, not with feare, but

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a louing feare, and hauing performed the circle of nature, ſhall reſt in the Center of eternall perfection.

Eſſay. 43.

Of Vanitie.

IT troubles mee not to ſee the light profeſſions of Dauncers and Tumblers caſt their behauiours & bodies into vnuſed formes, nor to heare tooth-drawers, or Rat-catchers, ſweare themſelues the beſt in the worlde in their profeſſions: I knewe this before, vpon the ſight of his Banner I knew him guilty, and it is not amiſſe: when nature made mindes conformable to their fortunes, ſhee was about none of the leaſt, nor worſt of her miſteries. But nobility, and profeſſours of noble actions, how crooked and deformed make they their mindes, with

ranckíng with theſe bond men of their ſenees? I know we are the ſonnes of a fallen father, but mercy hath helped vs vp againe, and though we be originallie ſinfull, we may be eternally happy: we need not ſtill buy Apples, we payed too dearely already for that purchaſe. But as a drunken night makes a miſtie morning; ſo are our knowledges ſtill taking one thing for another, and inquiring what will looke faire, not what will laſt. Can we ſee, and yet do we not ſee, that vanity is nothing but like a ſingle guilt, which a ſhower tranſformeth to durt or ruſt? making ſhift like dauncers, that deuiſe changes in their daunces, calling them by another name, becauſe the ſingles or the doubles differ. Vanity in factions is the very Index of vanity, for all that ſhe doth, is but with her rotten body to put on a new forme. I account them more daungerouſly ill that are drunke with vanitie, then thoſe with wine: for a morning

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morning makes one himſelfe, but the other is hardly ranſomed with yeares, but is euer ſtaggering, and falling, eyther in his words, cloathes, or actions. Heere am I fallen into a bottomleſſe pit, indeed paſt eyther the nature of an Eſſay, or my writing, which agree in a ſhort touching of things, rather then in an hiſtories conſtancie, I baite rather then dwell in thē; but this anatomized will make Folio volumes looke leſſe then Primmers. Pull man from vanity, and he is like Birdes that are nothing but Feathers. The incomprehenſible ſoule of Heauen, of whom we are but drops, yet that we came from him, we hold that precioufneſſe, that ſodainely our mindes can drawe the picture of the bodyes paſſages, and ſo fruitefully as to runne diuiſion vpon it: then is it poſſible to ouertake vanitie ſpurred by the minde, ſince horſe and rider runne ſo faſt, ſo quicke, and ſo farre? A little though I wil follow it to the deſcrying

theſe

theſe three, wordes, clothes, and actions, the depth of which I would be loth to bee able to reach, for I ſhould then be acceſſary to too much vanity. Some I haue, which beeing a kin to more, bringes me acquainted with more, I haue taſted of more then I haue digeſted: for at twenty yeares old, I vomited a great deale that I drunke at 19. and ſome new I haue, of which this Eſſay is part.

Of wordes firſt: for it is one of the firſt things we do, they are but the Lackies of reaſon of which, to ſend more then will performe the buſines is ſuperfluous, me thinkes, an *eſſe videatur* at the cloſe of a period, is as nice as a Tumbler ending his trickes with a caper: and *Tullies Venit, imo in ſenatum venit*, moues me no more againſt *Catiline* then the firſt *Venit*. Me thinkes, this ſame rethorick the child of words, is but as a pickled Herring to bring on drinke, for his diuiſions and repetitions

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tions are for nothing but to bring his memory acquainted with his tongue, and to make three works of one. How shall a man hope to come to an end of their workes, when he cannot with two breathes saile through a Period, and is sometimes grauelled in a *Parentheſis*? I wonder how *Cicero* got the people of Rome tyed so fast to his tongue, for which his matter, no better then his stile, hee shoulde not perswade mee to looke vpon him? I make as great difference betweene *Tacitus*, *Senecaes* stile, and his, as musitions betweene *Trenchmore*, and and *Lachryma*. Me thinkes the braine should daunce a Iigge at the hearing a *Tullian* sound, and sit in counsaile when it heares the other.

But his matter is substantiall, and honest, and though hee bee betrayed among Pedauntes, and Boyes (which hee may thanke his Style for) yet hee is meeter for

greater

greater perſons, and ſounder iudgements. But eloquence (as we take eloquence) it is of no vſe, but among ſuch eares as call a Bag-pipe muſick, it fittes them, and among them muſt be vſed; but among wiſemen, it is to diſtruſt their vnderſtandings, looſing time in repetitions, and Tautologies. The vertue of things is not in their bigneſſe, but quality, and ſo of reaſon which wrapped in a fewe words hath the beſt tang. Thoſe which are ſubiect to this prodigalitie, they ſhould helpe themſelues, as ſtutterers, by learning to ſing, ſo theſe by making verſes, whoſe number tyes vp wordes, and giues reaſon libertie, carrying reaſon leuell to the ſoule, and giuing a reporte out of the mouth, as Gun-powder from Ordinance. This diſeaſe of wordes let in by *Cicero*, was not long after letten out: for *Auguſtus* following almoſt in the furie of the ſhower, was faine to arme himſelfe with writing all he meant to

ſpeake,

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ſpeake, ſeriouſly, euen his ſpeaches to his wife, which was painfull and dangerous: for if the women had beene ledde by his example, the worlde ſure at this day had beene inhabited by nothing but papers: yet he durſt not doe otherwiſe, leaſt *Plus, minuſue loqueretur ex tempore*, which cannot chooſe but happen to a tongue that runnes proud after wordes. But they are worſe that ſend meſſengers without an errand, that ſpeake, and yet gelde their ſpeach of meaning, like a foulded ſheete of paper without any infoulding. Thus I haue heard ſpeach caſt out of a mouth worſe then ridles, which neither ſpeaker nor hearer could interpret. In the ſame file are Prouerb-mongers, whoſe throates are worne like roade-wayes, with little ſaide is ſoone amended: It is no halting before a Criple, and ſuch like: when I heare one of theſe I looke for his drye nurſſe, for from her armes he plucked this language. I haue liked

my

my patience as much for inducing these trialls, as for any of her sufferinges: for what can be more contrary to tunable eares, then to heare this most excellent instrument abused, and to heare ignoraunce clap the aire with his breath? his lippes opening like a purse without money, and his tonge like a Fencer before a Pageaunt stirring, not striking: of whom when all is finished may be said.

Nemo tibi dicit dictis quis denig, Finis?

The tongue is the key of the mind, the minde the casket, holding all our ritches to discouer which ordinarily, is to make another key besides his owne to commaunde your owne, which makes yours, anothers. To discouer bright things so often, as may bee called wearing them, soiles them: but to discouer all you haue, and that all shall proue nothing, is the most miserable: so doth the mediocritye be-

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betweene too much ſpeach, and ſilence fit both wiſe-men, and fooles, for the ones ware is to good, the others to bad.

Mee thinkes, this ſame vanity of clothes hath done vertue wrong, for wee diſcry great men as much by their clothes, as actions, which is very improper: for we allow not houſes by their plaiſtering, and gayneſſe, but by their roomes, and conueniency. Hath it not alſo weakened our beſt force, and made vs call in outward helpes? for not of our heads, but of our Tailours wee aske aide, where power languiſheth with entertaining theſe baudes of pleaſure, ſeditiō comes in, for when pouerty findes her endles labours end with powring her gaines into exceſſe, mutinie counſailes want againſt this too much plenty: Thus to theſe miſerable ones ſpeakes a ſeditious fellow in the *Florentine* ſtate, ſtrip vs all naked (ſaith he)

and

» and you ſhall perceiue no difference,
» cloathe vs with their garments, & thē
» with ours, & doubtleſſe we ſhall looke
» like noblemen, they looke like vaſſalls,
» for it is onely pouerty, and riches that
» makes the diſparity beweene vs. It is the luſtre of greatneſſe, & yet the moſt daungerous: daungerous, for it feedes enuy, daungerous, for it makes vs vnapt for any other eſtate, to which mortalitie being euer ſubiect ſhould neuer be vnfit to entertaine it. *Cleopatraes* miſerie looked much more deformed, becauſe mens memoryes could ioyne her preſent ſtate, to the ſtate ſhe put vpon her when ſhe would reſemble the Goddeſſe *Iſis*: it is like a face vſed to looke through a ruffe, whē put in a falling band lookes as if looking through a halter. But this is a common curſe vpon greatneſſe, that it can nothing ſo well defend it ſelfe from misfortune, as misfortune from fortunate: to become great of little

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indures much better, then to become little of great. I cannot thinke it a lawfull excuſe, to ſay, the minde ſtil aimes vpward: no, the minde of vertue is ſtill it ſelfe, and is it ſelfe, let fortunes Arithmetick be either adding, or ſubſtracting: ſhee can ioyne no more earth to her then the body, and rather would ſhe be rid of that, then receiue more. It is diſputable, whether theſe robes of greatneſſe ſhould at all bee allowed, but to be in them alwayes, without queſtion is diſallowed. There are ſome that can ſee, and not iudge, know theſe, it is neceſſary for greatnes to ſhow them ſomewhat which they may vnderſtand. Now for the light changes of attire, me thinkes they goe like a ſinging catch, ſome are beginning when others are ending, others in the middeſt when another begins againe. Let another bee absent from this mint, and without the diſcipline of a Tailour but a few monthes, and at his

next appearance his friends ſhall not knowe whether hee bee a man, or a Ghoaſt of times paſt, or a ſpirite moouing a Weſtminſter Statue. The money-maiſters haue not ingroſſed all vanitye, though they haue money, for theſe people haue a chaunge where to bee out of faſhion is to be banquerupt, and as the ones billes are protcſted, ſo the others diſcretion. This is not to haue a head, but a hat buttond vp on the ſide: It is no matter what ſoule, ſo a body in faſhion, of which though I doe deſpiſe it enough, yet I wiſhe it no other miſchiefe then the Painters Shoppe, where a picture of ſeauen yeares ſince, lookes more like an Anticke Dauncer, than a man. But thus ſhall I be, if I ſpeake more of them, for I drawe them, and Time drawes them out of faſhion, and they if I laye any more holde on them, drawe me.

But now the motions of man, by rea-

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reaſon of his reaſon called Actions, what an Eclipſe doe they ſuffer with vanityes darke bodye getting betweene them, and the cleareneſſe of reaſon? what ſee wee almoſt performed? How neerely ſoeuer reſembling vertue, which more deepelye examined would not prooue vanity? euen Diuinitie is not free, for Hipocriſie killes many actions, which without hipocriſie would be vertues; but I will leaue this office to Diuines, whoſe ſightes can better diſcouer the inuiſible walkings of profeſſours of good-dooing ill. In ſecular profeſſions, I hardly ſee euen the graueſt goe without touching vanity, performing as much for oſtētations ſake, as for vertues; the obſeruation of which hath made me ſo incredulous, as I beleeue light actions, no more thē I do words: he that proteſts he loues his country, & in ſome aduenture of his purſſe and paines, ſhowes it, I am neuer the more

mooued to extoll him: but when in a breache he defends his countrie, when he calleth the forces of his ſcattered countrimen ſhattered by Fortune, and ſo out of hope, as his action may bee called the dying with his Countrey; I will begin then to truſt him: or if like the keeper of a Forte in the olde Florentine diſſentions, who being beſeiged, and his Caſtle fired, threwe his owne children into the flame, willing them to take thoſe giftes of Fortune, but for his honour, he held that in his breſt, which no ſhocke of fortune ſhould ouerthrowe, nor fire melte, Were there not ſuch men to inriche Hiſtories, how idle a thing were a Hiſtorie? for who is not mooued to followe this honorable patterne? his children were not more inflamed with the fire, then the vertuous reader, mee thinkes, ſhonld be with his throwing them in the fier: now may we ſweare he loued his countrie, and honour, and

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from him may distinguish betweene the louers of Fame and Vertue: for Fames seruantes loue commendations, but with all they loue to heare it themselues: the other thinkes of vertue not of Life. It needes no wonder though their values differ, that imploy them for fame, from those for vertue. Were I the seruant of Fame, it should be my case, for her rewardes are fainte and leane: the fire nourishing valour, comes from no outward thing, but from the sweetnesse of the meditation of vertue: but Fame thinks not on that, but lookes who seeth her, and dooth worse then louers, that drawe their vigour from their Mistresse eyes.

Vertue hath Fame, though vertue workes not for fame, which mee thinkes is an excellent testimonie of the diuine goodnesse, when not onelie his, and humaine lawes teache it, but euen from the example of our

familiars may be read good and bad. Thus preuailed *Benedetto Alberti* baniſhed by the *Florentines*, for after his death they confeſſed their errour, and fetched home his bones, buying them with ſolemne pompe, and honour, whome being aliue they had perſecuted with ſlaunder and reproache. In matters of pollicie, vanitie beares no leſſe ſwaye, when from the force of rules and inſtitutions, they thinke to maintaine ſtates. Policie conducted by vertue, I thinke the life of Gouernment, without which a commonwealth can no more liue, then a bodie without a ſoule: but policie (as it is commonly taken and vſed) is no more certaine nor profitable, then a Farmers drawing all his Councell from a Kalender.

It raines, of which Philoſophy will ſay, the ſunnes drawing vp of moyſture from the earth is the cauſe: alas, this is the laſt cauſe, but the cauſe of

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cauſes we vnderſtand not. Tracke by Philoſophie the moſt impotent naturall thing, for ſome diſcentes you may go with it, but the ende is, you muſt leaue it, attributing it to the intelligences, and to the firſt cauſe paſt the ability of our meditations ſtrength; for wee are yet humaine, they meerelie diuine.

As this, ſo this policie is coniecturall, and vncertaine, full of perill, neuer ſafe. Of men of this kinde, *Cæſar Borgia* is a fitte example; in whome was as much wicked wiſedome, as I thinke euer in anye, with which hee fared like a Cockboate in a ſtorme, now aloſte, now ſuncke, and ſtill in his deſſeignes, rather increaſed in his ſinnes, then in his power: at laſt when hee meant one that ſhould not haue aſſiſted his riſing, hee killed the ſupporter of his heigth.

Hee that will with naturall accidents ſeeke to diminiſhe the diuine hand in this worke, doth impiouſly, and is in the waye of Atheiſme: for it is manifeſt, God meant to puniſh, and to teache in this example, that hee did it rather by his miniſters, then immediately, explaining his diuine wiſedome, which inforced them to runne into their owne plots laide for others. Not onely dooth heauen deteſt this courſe, but euen among men it is vaine: though the ſtrength of a ſtate may be knowne, their vſe lyes hidden. Euery daye doth the witte of induſtrie inlarge it ſelfe, and deuiſe vſes of things, which without the ſpirite of Prophecie, or chaunce, may be without his rules, and then who ſeeth him not apt to fall into the worſte errours? Thus hath Artillery put the auncient Romaine and Græcian Hiſtories out of faſhion in many things: thus hath the experience of their times, and the

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the witte of theſe, changed almoſt the whole body of gouernment. Who heareth of *Lycurgus* common-wealth not skilled in Antiquities, and beleeues it not rather a thing thought, then done? Doubtleſſe the witte of man is too excellent a thing to bee catcht in a ſnare which hee ſeeth lye before him, he goeth not alwayes one waye: though lawes can ſadome the driftes of vice, yet thoſe of wiſedome, this pollicie cannot, for it is vpwarde, euen to heauen is her flight, the other earthly and viſible. But I may in this offende, like ſome confutours that haue ended their paines with making their cauſe worſe. This paper is yet in my handes, but in whoſe it may be, I knowe not: and howſoeuer I meane, others not meaning well, may make helpe their ill. It muſt be God, that in theſe and all other things muſt helpe vs, wee are no other then his inſtrumentes: when we vndertake to

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bee handes, we sin in presumption: vnder his conduct things come to a conclusion. Those that prosper for a while without his counsaile, and direction, they are but the Instruments of his scourge, and prosper no longer then while they are in their executioners office, we go blindfold without the Sunne, can we then go without his licence that made the Sunne? Wee are to impotent to stand without a supporter, our actions rest in doubt, and our discourse cannot resolue them, but euer wee shall thinke *La tardita noi toglie L'occasione, la celerità le forze.* I account in this list all that account their countrey vngratefull, or that repine at her commaundementes: shee cannot bee, for thou art for her vse, and if thou bee'st vnprofitable, with iustice shee may put thee awaye. Wee must not thinke shee can doe vniustlye, it is Arrogancy, and partiality

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tiality, to compare thy knowledge with hers: our ſoules are for heauen, our bodyes for our Countrey, and that excellent Iſſue of heauen, is deſtinated to no worke vpon the earth, but to vphould this our common mother.

How may wee bluſh that are ouercome by heathens and yet haue the oddes of diuinity? by them, that knew vertues precioufneſſe onely in fame, when wee know ſhee is currant in the worlde of worldes? this hath come from an opinion that their ignoraunce produced valour, but this opinion is as full of ſinne as follye. Is valour prohibited becauſe murder, and ſelfe murther is prohibited? the building cannot ſtand where the foundation is falſe: they faile in the definition of fortitude, which is (as all other ſingle vertues are) but the colour of the ſubſtanciall body of vertue, which

which when caſt vpon another ſubſtaunce is not vertue, though like vertue. Theſe hold that fortitude hath runne her perfecteſt courſe when ſhee hath paſſed the gates of death, no: fortitude indures ſtronger aſſaults then death. But were it ſo: Is he that comes neare death valiaunt? why then, hang *Tropheys* ouer the gallowes; the cauſe, the cauſe muſt in all things tell whoſe child the effect is. He that fights with fury is not valiant, but he that lendes iuſtice force. *Cato* dyed in as fit a time to make his death looke nobly, as could be, and at the fitteſt courſe of naturall reaſon, it will ſeeme good reaſon, not to out liue his countries liberty: but had it not beene more compaſſionately done of him, to haue accompanied his country in miſery? had it not beene more wiſely done to haue repriued hope, and to haue watch'd time, when happily by opportunity hee might haue ranſomed his coun-

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country? I account not his valour, no more then he that winkes at the blow of death, the one hiding his eyes because he would not see death, the other seeking death because he would not feele misery. *Cato* is not held by mee a paterne of fortitude, hee helped not his country by his death: if to dare dye you thinke so excellent, the women among the Romans could doe it as well as he: because it is prohibited, we like it, because contrary to our selfe-louing mindes we admire it, & in that respect, (were it not against diuinity) I should allowe of it; for he comes nerest vertue that throwes against the bias of his affections *Camillus* (whom I once mentioned) was a patterne of fortitude: so was among the Græcians *Pelopidas* and his companions, who plotted, and effected the ouerthrow of tiranny with the aduenture of their liues, yet killed not themselues because their country was oppressed by

by a tirant. Fortitude, (take her in her vttermoſt boundes) incircleth the ouercomming Paſſions, the bearing the aſſaults of the world, ſhe goeth euen into the confines of temperaunce, for to curbe appetite, mee thinkes, is fortitude: but bind her now to her managing peril, and to the ſeruing her common wealth, to make her herſelfe, there muſt be in her pretence, reaſon, profit, and iuſtice. Reaſon in the plotting, profit in the obtaining, iuſtice in the vſe: for without theſe, it is a beſtiall daring, not fortitude.

Now to my compariſon of the valour of thoſe times with this of Chriſtianity: can his reaſon be ſo exact, that knowes not from whence his reaſon comes (for their wiſeſt did but geſſe at the immortality of the ſoule) as his that doth continually cõuerſe with his ſoule? for ſo ought Chriſtians. Or ſhall his profit, that lookes no farther then

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the body, bee compared to him that profits both ſoule, and body? Bnd for iuſtice, what vnderderſtanding wil prefer humane lawes (whoſe end is but proffit) to diuine iuſtice, whoſe end is vertue? who ſeeth not now (that will ſee) times paſt had not the way of fortitude? for their beſt were but ſhaddowes: neither had they that cauſe, for fortitude at that time was not known. They durſt die, but wee know how to vſe death: they durſt aduenture but we know how to profit by aduenturing: then it is Idlenes, that hath foũded this opinion, for if we wil do wel, none euer knew better how, neuer had any better cauſe, for we are certaine of our reward. Of the repinings, & vpbraidings of a man reiected by his countrie, I ſhould ſpeake a little more: how contrary it is to right, and vertue, for thy body is thy countries, and thy ſoule ought to follow vertue: dooth thy ſoule conſent to thy bodies rebel-

rebellious thoughtes? both body and ſoule forſake right, and vertue, for thy ſoule maintaines wrong, & ſo looſeth vertue, thy body doth wrong, and ſo looſeth right. In this, both the Græcian, and Romane common wealthes brought forth many more faithull, the repetition of whome, thoſe eyes that haue ſeene hiſtorye, can as redily produce as I, whom I will therefore omit, and ſaue that labour. Onely thus: to vpbraide our country with our good deſertes, is to aske reward at the worldes handes, not at vertues: our all, is not all: wee are bound to doe for it: but our beſt ſhall be called well, becauſe our vttermoſt. Not to profeſſe much, but to vſe it well is the way of felicitie, and then doth our body not hurt our ſoule, when it is content to imploy his force to blowe the fire, while ſhee is extracting the quinteſſence of things. For the lighter performaunce of men, how drunkenly,

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doth vanity make euery thing that comes from them,looke? one gildes himſelfe with hauing much, lookes big, doubtes not of himſelfe, ſpeakes peremptorily, when asked for his warrant, he throwes out the big-ſwolne wordes, of a 1000 pound a yeare: not from his wit, but reuenew drawes he the ſtrength of his ability,it is ſeene,& allowed by cuſtome (to the terrour of wiſdome) that from that 1000 pound a yeare are fetch'd all vertues,he ſhall bee honeſt, temperate, wiſe, valiant, learned,for he hath a thouſand pound a yeare: who ſeeth not here a conſpiracie betweene ignorance, and adulation to confound knowledge,and vertue?for neuer was there yet ſo vnchaſt and poore a vertue, as to be corrupted by earth? Did they know rather how much vertue hates the borrowing the gay clothes of riches,and withall how feeble, and worthleſſe creatures they are,that painte themſelues with theſe

outward things, certainely they would change their vanitye into deſperation.

Theſe haue a ſoule in which reſtes ſo many graces as paſſeth the decipheringe of man, yet theſe not knowing their ſoule, liue, fetching contentment from the groſſe pouerty of earth: how is hee faine to borrowe company? to tune that company to his ignorance? to warne them from ſpeaking wiſelye? for his mother tongue hee vnderſtands not, if imployed in anye graue ſubiect.

In the midſt of theſe, what doth he but feede vpon himſelfe? for he loues life, and yet weares out Time, the ſtuffe that life is made of. But wantes hee Company? or doth it raine? or are not ſportes ready? he gapes, hee tumbles, he cryes out of ſolitarines, he ſympathizeth with the raine, & lotheth his life. Who not guiltye, and at this ſight doth not laugh to goe with the wea-

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weather? ſurely had the Romanes had any of this kinde, they would haue cooped them vp among their Birdes vſed for Augurie. There are in man yet many things that might be made vertues, for his glimmering is a kin to the ſight of our firſt father before his fall: The breath that was once breathed into him(though corrupted) yet is not wholye taken away: except vanitie ſtill makes vs fall, wee may yet riſe to diuine heigth: to defend which poiſon, contemplation and ſtudie are excellent Antidotes: for I thinke with *Plato*, that learning is to the ſoule but *Recordatio*: for by learning we may recouer parte of the knowledge, which our firſt father loſt, though no more neere that perfection, then our vertue is neare his firſt goodneſſe.

I haue done writing of vanitie, I would I could haue done with her in all kinde of thinges; but wiſhes

are the ſhaftes of Vanity. Reader, if thou thinkeſt I haue beene too long, for all that, be not angrie, for perhaps thou art partly the cauſe.

Eſſay. 45.

Of Vaine-glory.

ZEale, and Contemplation, haue likened the earth to a Theater, humaine natures to Actors, whoſe partes deliuered, they deliuer their ſtage to the next, witneſſing by this, the ſhortneſſe of mortalitie. Let me lengthen this ſuite made for the worlde, and reſemble our knowledges to a common Plaiers; who gets his part by hart without the knowledge of his heart, ſpeaking, not vnderſtanding. Who beleeues me not, let him beholde my ſubiect, whoſe ſight bleared with folly, neuer ſawe, nor euer ſhall ſee the light of knowledge. Alas mans glory is vaine-

glory:

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glory: what more ougly, and abſurde portraiture can the thoughts & toung (which are the colours and penſill of man) decipher? for this flatters pouertie, and calles it ritch: wrinckles, and deformities, beautifull, and well formed: ignorance knowledge: Blacke, white: the names of all theſe good, ſhee attributeth to himſelfe, when if drawne to the life, ſhe is poore, wrinckled, deformed, ignorant, and black. O double vnhappineſſe: not to be able to helpe it with knowing it: ô vnrecouerable diſeaſe, that is without feeling the diſeaſe. The beſt doth beſt, when he accuſeth his owne vnworthineſſe, like *Cæſars* ſouldiour, whoſe valour beeing ſuch as to be commended by *Cæſar*, yet asked pardon, & wept for the loſſe of ſome one ſouldierly habilement: he ſawe himſelfe truely, and tooke knowledge of his faulte without partiallity. Euen the beſt part of man receiues life frō the affections of man,

which like affections do not alwayes see directly but came often with an vndirected vehemency. Mans valour is first a daring, afterwardes experience, and reason refines it, and makes it valour. It is not valour at the first, for we haue no vertue originally pure, and vncorrupt. Reason at the first is but sence, and sence afterwardes makes reasō: for our knowledge here is earthly, what aboue earth, wee comprehend by faith, or suppositiō. How then do we runne by errour to knowledge? so that our Audit vnpartially reckned, he that doth best did ill before he did better, and hath the History of the life stuffed with as many imputations, as actions well ended. who now deliberating will either obscurely force commendations from his companions, or more impudently made will crowne himselfe with desertes, since reckening with himselfe, except paied by flattery hee shall finde himselfe indeb-

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indebted to his country, and to nature? I neede not mention the Author of his countrey, and nature, since these more feeble and morrall considerations will ouerthrow him. Yet nothing is more common, and in fashion with the worlde, then either to draw modesty to betray herselfe to flattery, or if not vnderstood, to make themselues musicke, with beeing the trumpet of their owne commendations, How haue my eares persecuted my whole body with dispersing the tedious relations of these creatures? How haue I heard some braggarts not souldiers, discoursing their perils, ingrose the actions of whole armies all to themselues? None haue beene mentioned but themselues, they were generall, & souldier, plotter and executor, it hath ended with their woundes, their victories. What could chaunce to discreet eares more offensiue? not Ribauldry to a Virgine,

Thus in all liues, and in the beſt moſt common: thus States-men, imployment, Lawyers, Clients, Schollers inuincible in arguing, profound in knowledge: how haue mechanicke trades robde theſe noble profeſſions? they ſay, iudge of mee by my worke, ſo ſhould theſe ſay by their actions: True worthineſſe hauing heard theſe fellowes with the large particulars, would ende with the Athenian Architect, I can doe what theſe haue ſaide: thus dooth true Vertue, acting matters for Chronicles, not recording her owne Actions.

Let vs thinke then of vaine-glorye as it deſerueth, and not of the name but nature, not with a diſallowance in generall, but particularly applying it, diſallowe ſo much of our ſelfe as is infected with it. I will begin, whoſe name beeing lately diuulged may be ſuſpected of the ſickneſſe: I diſauowe it, and that I am ſo, I proteſt by the

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Genius of Contemplation, was contrarie to my intendiment: but I durſt not then ſuppreſſe it, *Nam ſpreta exoleſcunt*, nor now ſay more, for feare my vſe of modeſtie, may be thought the abuſe: yet thus much more, to whoſe hands ſo euer theſe come, let them charitablye beleeue, I deſire more to doe my countrye good, then to bee paide for it; for I haue my hyre from another place. I meane well, and ſpeake honeſtly, and I will bee as carefull to liue well, for;

Dicentis Inducunt mores, non dicta.

But to leaue this by arrand: neceſſitie may inforce vs to ſpeake like vaine-glorie, but that it is neceſſitie cleares vs. Suſpicion of a crime allowes vs to ſhowe our innocencie, when wronged by our Ingratefull Countrie, it is lawfull to goe with *Themiſtocles*, *Quid o beati tumulentamini? ſæpe numero ab iiſdem beneficia*

accipientes, et tempeſtate quadem preſſi, ſub eorundem tutelam tãquam ſub arborem fugitis, facta autem ſerenitate, ſubducitis vos, illoſque vellitis. I thinke he did not this more for his owne ſake then for theirs; hee made them a glaſſe to behold their inconſtant follies in: It was well done, ſoftneſſe in theſe caſes, nourisheth vices, and giues the giddie multitude winges inſteed of legges to flye to mutinies and diſſentions.

When a place of authoritie giues vs authoritie, and trueth allowes vs to ſpeake well of ourſelues, it is lawfull to make the ſubiectes of our gouernement confident of our vertue like Neſtor.

Quippe viris ego cum longè melioribus olim.
Verſatus ſum, quam vos eſtis: nec tamen illi.
Concilium ſpreuere meum.

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Of Vaine-glorie.

It is common in the whetſtone of the ſouldiers' ſwordes, the oration of a generall before a battaile to racke their memory, and to make her confeſſe all the exploites which at any time they haue done: It is common to tell them; how often haue you beene victorious ouer theſe people your enemies? though a ſimple Arithmetician might bring them within number.

Plutarche avowes it to be the manner of *Cyrus* in warres, though in peace there was no man more modeſt.

The cuſtome of our Attyres in thoſe times ſeemes to allowe it, wee weare glorious colours, and our heades, and Horſes feathers, beautifying this bloody occupation, and giuing the eye leaue to Iudge of a Iollye magnificence, and courage. I like *Ansigonus* well, whoe in

a ſea battaile bring aduertiſed that his aduerſaries exceeded him in number of Gallies, he asked the reporter, againſt how many he reckened him: It was brauely ſaid, and illuſtrated a bold ſpirite, it was no matter though it wanted modeſtie, ſhe fittes more ciuill, and and more ſilent actions. Thus did *Vliſſes* in courage the fainting ſpirites of his companions.

O ſocii, Ignari certe haud ſumus ante malorum.

Porro malum hoc maius non eſt, quam quod Poliphemus.

Nos in ſpelunca cepit violenter opaca.

Conſilio inde meo tamen, et vertute animoque.

Elapſi ſumus.

Gonſaluo the braue purchaſer of the kingdome of Naples to the crowne of Aragon ſpake brauely in a time of daunger. *Deſiderava piu toſto d'hauere ad preſente la ſua ſepoltura vn palmo di terreno piu avanti, che co'l ritirarſi indietro*

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tropoche braccia, allungare la vita cento anni. He did wel at that time to cleare himſelfe from the ſuſpition of feare which commonly attendes daunger, and to his ſouldiers he gaue new life, for their heads being vnable to iudge, they are directed by their eyes, whom they ſend to diſcouer the behauiour of their commaunder, which from thence come, fraught either with hope, or diſpaire. I thinke it was neither enuy, nor vaineglory, that made *Ageſilaus* examine whether the title of Great, belonged more to the king of Perſia, then to himſelfe, *Non ille me maior eſt, niſi et iuſtior*: He was a Philoſopher as well as a king, acquainted with his owne ſoule as well as with greatneſſe which dilated to him, that outwarde greatnes differed not from gay clothes which are worne out by time, and in that time ſubiect to caſualty, but vertue he ſaw to be the foundation, and the true iudge of greatueſſe. At death

it

it is tollerable, for then the beſt wee can doe, is but to bee an example to the liuing; and to ſhowe our beſt pointes to the worlde, and our worſte to God wrapt in repentance is honeſt, and religious: that done, to ſhowe a gladneſſe of our new gueſt, like *Phocion* to a fellow that wept at his death. *Heus tu, inquit, quid dicis? non amas meri cum Phocione?* or like the *Milanois* conſpiratour. *Mors acerba, fama perpetua, ſtabit vetus memoria facti.*

It is a colde thing this ſame Death, and muſt haue ſome ſuch warme meditation to comforte the ſtomacke of the minde, or elſe it will confound, and diſtemper the ſoule for the bodies ſake. But in an high ſtate, and a ſtate of tranquillitie, neither Morall vertue, nor diſcreete pollicie allowes it: not vertue, which will tell vs, wee come ſhorte of the hyre of commendations: not Pollicie, for it layes vs

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open to Enuie, and demonſtrates a minde ouer-burthened with his Fortune.

Not our actions performed with wiſedome and ſucceſſe, may we chalenge at this time, for their glorie vpbraides the ſtate, as if vnrecompenced, and ouerdrepes our countrymen, both aduerſaries to potent to bee diſpiſed, both loſſes beyond the gaine of commendations. God is the giuer of victory, the performer of all well ſucceeding enterpriſes, giue it to him, to whome giuen, it produceth ſafetie, and accordeth with truth: from thence let vs ſhare it, attributing parte to the direction of the ſtate, parte to the valour of our Souldiours, or others neareſt to the imployment: to our ſelfe, allaying praiſe with fortune or deſtinie: thus it is ſafe, and good, and not without Fame, which growes by being ſuppreſſed.

Of

Of Eſſayes, & Bookes.

I Hould neither *Plutarches*, nor none of theſe auncient ſhort manner of writings, nor *Montaignes*, nor ſuch of this latter time to be rightly termed Eſſayes, for though they be ſhort, yet they are ſtrong, and able to endure the ſharpeſt triall: but mine are Eſſayes, who am but newly bound Prentice to the inquiſition of knowledge, and vſe theſe papers as a Painters boy a board, that is trying to bring his hand and his fancie acquainted. It is a manner of writing well befitting vndigeſted motiõs, or a head not knowing his ſtrẽgth like a circumſpect runner trying for a ſtarte, or prouidence that taſtes before ſhe buyes: for it is eaſier to thinke wel then to do well, and no triall to haue handſome dapper conceites runne intiſibly in a braine, but to put them out, and then looke vppon them: If they

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proue nothing but wordes; yet they breake not promiſe with the world, for they ſay but an Eſſay, like a Scriuenour tryingh is Pen before he ingroſſeth his worke; not to ſpeake plainely, are they more to blame then many other that promiſe more, for the moſt that I haue yet touched, haue millions of wordes to the bringing forth one reaſon, and when a reaſon is gotten, there is ſuch borrowing it one of another, that in a multitude of Bookes, ſtill that conceit, or ſome iſſued out of that appeares ſo belaboured, and worne, as in the ende it is good for nothing but for a Prouerbe. When I thinke of the abilities of man, I promiſe my ſelfe much out of my reading, but it prooues not ſo, Time goeth, and I turne leaues, yet ſtill finde my ſelfe in the ſtate of ignorance, wherefore I haue thought better of honeſty, then of knowledge, what I may knowe I will conuerte to that vſe, and what I write, I meane ſo,

for I will choose rather to be an honest man then a good Logitian. There was neuer art yet that layd so fast hold on me, that she might iustly call mee her seruant. I neuer knew them but superficially, nor indeed will not though I might, for they swallow their subiect, and make him as *Ouid* saied of him selfe.

Quicquid conabar dicere versus erat.

I would earne none of these so dearely, as to tye vp the minde to thinke onely of one thing, her best power by this meanes is taken from her, for so her circuit is limited to a distaunce, which shoulde walke vniuersallye. Moreouer there growes pride, and a selfe opinion out of this, which deuoures wisedome.

Marke but a Grammarian, whose occupation well examined is but a single-soled trade, for his subiect is but wordes, and yet his construction is

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of great matters reſting in himſelfe. *Socrates* was the wiſeſt man of his time, and his ground for that, was his turning all his acquired knowledge into morality: of whome one ſaid, hee fetched Philoſophy from heauen, & placed her in Cities. *Plato* laughes at thoſe commonwealthes men, that intend onely the inlarging, and inriching of their countreyes, and in the meane time they ſuffer the inioyers of their labours to be vicious, and diſhoneſt: euen ſo of theſe thirſters after knowledge, for hath he all that men poſſibly may haue, and then incloſe it in the cheſt of a diſhoneſt breſt, it but corruptes him, and makes the poyſon of his viciouſnes more forcible.

Non mihi res, ſed me rebus ſubmittere conor.

I liue not to illuſtrate the excellency of any art, but to vſe artes as Bridles, to reare vppe the head-

ſtrong wilfulneſſe of my naturall corruption. Thus I ſee all things, and take example as well by a vicious prodigall fellowe, as by one vpon the gallowes, and deſire his part no more that is able, and doth nouriſh exceſſe, then I do the others, and if I would beleeue *Plato*, he holdes this ſtate the better, for the one is now ſurfetting, the other taking Phiſicke. I haue heard of the effects of great reading, ioyned to an vnderſtanding able to digeſt, and carrie it, of high acting ſpirits, whoſe ambitions haue beene fed by Fortune and power: theſe make a great noiſe in the eares of men, and like a ſwaggerer ſeeme to drowne more humble ſpirites: but equally examined, the giftes of morallity are more excellent, and vertuous. When *Alexander* thirſtinge threwe the water offered him vpon the ground, and would not adde to the thirſt of his companions with his owne priuate affections, he did much more

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more noblye then in winning all his victories : for those rightly determined take away maruaile, and admiration, for they were for his owne sake: but here, compassion, regard of others, and temperance, pleade for an eternall applause; this was moralitie, and the inwarde discourse of an honest minde, this was no bloodshed, nor blowes, but the preseruation of his friends: here blood spotted not his name, but puritie so imbellished it, that no eye louing vertue can see this peece without due praising it. Nor of these searchers into the driftes of nature can I thinke so well, as of a minde obseruing his affections, moderating or spurring his will, as it flyeth, or straieth from the right way of vertue. Thus do I thinke of *Seneca*, and *Aristotle*, the first's moralitie is easily to bee vnderstood, and easily digested to the nourishment of vertue; the others more high, and to the readers more questionable, whe-

ther it will make him curious, or honeſt.

Xenophon though his *Cyrus* bee ſo good, as plainely ſhoweth it a life, rather imagined, then acted, yet hee ſo plainely diſcouereth the waye of vertue, as the eaſieſt vnderſtanding cannot goe aſtraye, nor the worſte abuſe him with interpretation. I holde theſe much more ſafe, then thoſe workes which ſtande vpon Allegories, for euery head hath not fire enough to diſtill them, nor euery vnderſtanding patience enough to finde out the good meaning: and many are ſo ill, as when they haue found out an interpretation meete to nouriſhe their ſenſualitie, they ſtaye there, and are the worſe for their reading.

Thus offend, moſt Poets, who larding their writings with fictions, feede the ignorant and vicious with as much poiſon as preſeruatiue. This one of them confeſſeth ſpeaking to his Muſe.

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——————e tu perdona
S'inteſſa fregi a'l ver, s'adorno in parte,
D'altri diletti che de tuoi le carte.

And he addes this reaſon.

Sai la corre il mondo, oue piu verſi
Di ſue dolcezze il luſinghier Pernaſo,
Et chil vero condito in molli verſi,
I piu ſchiui allettando ha perſuaſo.

Though rightly hee toucheth the tenderneſſe of humaine conceites, which willinglye admit nothing that repreſents not pleaſure, and flatters not ſenſualitie, yet ſhould it be farre from the gratitie of a writer, to runne with the ſtreames of vnbrideled affections. He ſhould ranke with the Conſtitutours of common-wealths: Lawe-makers, and wiſe Authors, ought to intend both one thing, they no waye differ, but that onely theſe laſt compell not, but intreate their Countrymen to bee vertuous. But ſhould a Lawe-maker inſteede of puniſhing

malefactors widen his lawes, & make them ſoft vppon the complaintes of men, no ſtate coulde ſtand: for the cauſe of commonwealthes mankinde would deſtroy themſelues, and this world by lawes made beautifull, by being without would become a ſpectacle of ruine, and deſolation. Though in this kinde, Poetrie hath moſt offended, yet intending well, it is not to be reiected: It is a ſhort, and ſweete tun'd eloquence, it ſtirreth vp noble deſires, and good intentions, when according to *Plato*, it performeth it office, which is *Diuinos hymnos canere, et leges patrias, magnorumq; gesta virorum graviter recenſere*. Thus it is not baſely imployed, nor were it reaſon, for it is a diuine iſſue of vnderſtandings, and dreſſeth the ſubiects of her pen ful of witty delight & is the wings of the ſoule with which ſhe ſeemes to flie to the heigheſt part of imaginatiō. Among Poets *Senecaes* Tragedies fit wel the hands of a ſtates-

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man, for vpon that ſuppoſed ſtage are brought many actions, and fitting the ſtage of life, as when he ſaith.

Ars prima regni eſt poſſe te inuidiam pati.

Hiſtory woulde haue carried you rhrough many regions, into many battailes and many changes, and you ſhold haue little more for your paines, as in the life of *Sylla*, and many others of all times. A truelie diſpoſed minde muſt meditate of this euen at his entering into this life, ſo ſhall it be no ſtrãger to him, nor drowne his well performed actions with teares, and exclamations. In another place he draweth the excellency of vertue, and that her ſtrength paſſeth all ſtrengthes.

Vertutis eſt Domare quæ cuncti pauent.

For ſo doth vertue prepare her ſubiect, that nothing but herſelfe ſeene of them with loue, and affection, all other things beeing by her taught to bee tranſitory, and mortall, euen part of himſelfe, knowing which hee neither

feares,

feares, nor longs for the time of his dissolution. So is *Virgils Æneiads* a booke meete for a Prince, and his neereſt inſtruments: for it being agreed by the moſt iudiciall cenſures, that in matters of ſtate many things fall out both beyond expectation and naturall reaſon, which wee therefore call the Actes of Fortune: he ſaith,

—*Superanda omnis Fortuna ferendo eſt.*

For Pacience keepeth the reputation vnſpotted; though outward forces be deſtroyed, this makes the minde intincible, which not onely giues graces and preſeruation to the beſt partes of man, but inforceth more commiſeration from the victour, then baſeneſſe, intreatie, and ſupplications, which *Æmilius* the vtter ruine of the *Macedonian* glory explained, when *Perſeus* the laſt of their kings beeing vanquiſhed, proſtrated himſelfe at his feete, from which ſight he turned his eyes, and cal-

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led him the robber of his glory, for his power, and name, made his victorie glorious, which the vileneſſe of his perſon brought backe to contempt, as if he had ouercome a boye, or a woman, the pooreneſſe of whoſe ſtrength makes teares and ſupplications readier then reſiſtance. At what time England remained vnpoliſhed and vnmanured by the ſweeteneſſe of letters, there was found one *Caractacus*, whoſe name *Tacitus* celebrates with as great praiſes, as if a Romaine, and a conquerour; which laſt I name as the ſpurre of commendations, for more faintely doe all men, as well as Hiſtoryographers mention the vanquiſhed then Conqueror: for many actions are brought forth by the haſte of occaſion, to whome a long diſcourſe is not Midwife, yet done, the worlde maketh ſome one acceſſarie of many plottes, which hee neuer thought of, and another guilty of imputations, becauſe

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ouercome. But *Caractatus* betrayed, and brought in triumph to Rome, was neither deiected with thinking of his captiuity, nor amazed at the Romans ſplendour, but then taught *Claudius* how it became him to vſe his fortune, and in ſpight of fortune with the magnanimity of his own minde made the action of thoſe times confeſſe, that, *Caſar dum ſuum decus extollit addidit gloriam victo.* How ſlowly and vnwillingly praiſes are beſtowed vpon the vanquiſhed, *Tacitus Relates* ſpeaking of a king of Sueuia, *Digreſſus Caſtellis Vannius funditur prælio, quanquam rebus aduerſis laudatus, quod et pugnam manu capeſcit, et corpore aduerſo vulnera excipit.* Hee fought valiantly, and receiued wounds, but was not valiant becauſe fortune gaue him not the victory. In another, *Virgill* teacheth that no noble mindes are fearefull.

Degeneres Animos Timor arguit ——

Who ought better to thinke of this

then

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then a statesman, the heigth of whose actions brings him to handle thinges to an vnprepared minde daungerous, & fearefull, to eschew which he bindes him in a strong band, he fortels his honour, which is the most precious iewel of greatnesse, without which he becomes as vnprofitable as a Bee without a sting, for whatsoeuer he is, be he neuer so great, or good, yet, *magis fama, quam vi starent res sua*, the reputation of a statesman, the credit of a marchant, and the modesty of a woman, preuailing more, then their powers, riches, or beauty. In another place,

Mens immota manet, Lachrimæ voluntur inanes.

How feeble the succours of the body are, euery vnderstãding obseruing those creatures that either haue no soule, or hauing, vse it not, may easily know: for the grosenes of the bodies nature preuailing but by strength, when that is vanquished *Lachrimæ voluntur Inanes*:

but

but a minde made strong by vse, & exercise *Immota manet*; it lookes not vpon fortune with a deiected spirite, but not puffed vp with the vaine allurements of the body, is then plotting how to recouer, not how to desire pardō: he lookes vpon his present state, not with teares, but vpon it, because vpon that groundworke he must build the course of his freedome as he saith afterward.

Tu ne cede malis, sed contra audentior ito
Quam tuà te Fortuna sinet ——

Howsoeuer that *Scithian* fellow esteemed musicke basely by preferring the neighing of horses before it, yet no question both musick, and letters, & especially verses, which participate both with musick & letters, is a braue raiser of the spirits: & I thinke armes disable not themselues with taking assistance frō Poesie, for doubtles it makes valour beautifull, & well becomming, for taking away part of his fiearceneſſe, and adding insteed therof reason, makes it

true

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true fortitude. Of Poets for this purpoſe ſome learned, talke much of *Homer*, but though they are learned, yet I dare not ſpeake of him, becauſe as neere as I can, I wil not build vpō others. Of thoſe whom I vnderſtād, *Lucan*, & *Taſſo*, the one of which is auncient, & the other as worthy if ſeaſoned by ſo much time, but I will not chide the world for that, for the reuerencing of age, & times paſt moderately is a good fault of a good nature. But this life of armes which cuſtom hath taught to put on a gallāt iollines in his outward behauiour, therby to ſhow danger & diſtreſſe, cannot in their courſe mourne, or be feareful, giuing leaue to the minde in theſe outward ſemblances to play the braggart, & lay opē what ſhe thinks of her owne reſolution, which faſhion of a ſouldier bindes him to entertaine all fortunes alike. For the high words & big lookes that vſe hath made tolerable in this life, would adde deformity to his yeelding teares or cōplaints, but eſpecially here.

—*Creſ-*

——*Crescit in aduersis Virtus*——

There's the alteration which the frownes of fortune should breede in him, beeing rather an Alarum for the summoning of his spirites, then a terrour driuing them awaye, which power, Nature hath giuen to the Elements by instinct, but a more excellent power hath she giuen to man, namely reason, with which if hee dooth not more then those more meanly indowed, it is his fault, not Natures, for in reason and discourse, the abilities of man, there is more then an *Antiperistaticall* vertue.

——*sua quis & pericula nescit*
Attonitus maiore metu——

So feare ought euery way to be remote from the life of a Souldier, for neither is it handsome, nor safe, so stupifying his vnderstanding, that neither the danger, his honour, his countrie, or his life is in, are either defended or regarded. But this banished makes not

valour

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valour but furie, for Iustice must bee matched with daring, or else it is not Fortitude; the cause must reconcile the effect to vpright truth, or else;

Heu quantum tæna miseris, mens conscia donat?

Were guiltinesse removed from punishment, yet to wrest the vnderstanding against Iustice, is full of terrour, the conscience being an inseperable companion, which neither corruption nor feare can make silent. In no course is it more behouefull then in the life of a souldiour, for armes taketh vpon it to correct the disorder of peace; It is the Phisitian of a state, the Iusticer of a state, the Diuine of a state, for his inforcement is the Phisicke, the execution, the counsaile administred to those obstinacies vntractable, but by computation. *Tasso* doth also yeelde many plentifull rules leading to the preseruation of life, and after that of honour.

E par lieto morir, poscia che'l crudo,
Totila è vinto, o saluo il caro scudo.

Cowards feele not death, but the meditation of death, for that concluder of mortalitie is no more cruel to the coward, then to the valiant, the difference rests onely in their opinions, as it is in many other things of this world. What by some imaginations are called iewels, are by others determined trifles: as these outward things, so the choosers of these the affections, are according to their possessor: for a cowards feare, is in a wise man prouidence; lauish ioy, solid contentment: appetite made choise, wishes intentes, making hope fruition. Thus certaine doth wisdomes resolution performe his iourney without halting, tiring, or straying. *E par lieto morir.* No doubt but to a minde that can inwardly relate a well-runne course, it cannot but be ioy to be taken vp, for with glory he ends, and remaining longer he could not end better, there-

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therefore longer life could haue beene but ſuperfluous, perhaps dangerous: for many yeares well followed haue doted before their ends, and ſo corrupted their worke fairely begun. *E ſaluo il caro ſcudo.* In this ſhield I holde the preſeruation of honour, care of his countrie, an honeſt life, for detraction cannot be kept out without ſuch a triple-leaued ſhield: but this ſhield imbraced, enuie it ſelfe cannot wound, but death appeares like a gratefull maiſter releaſing his ſeruant from trauell.

E tempo è ben che qualche nobil opra,
De la noſtra virtu de homai ſi ſcopra.

So lazie, and ſluggiſh are our naturall inclinations, that I wiſh theſe verſes the perpetuall obiect of my eyes, & if I ſhould wiſh all men the ſame medicine being ſick of the ſame diſeaſe, I ſhould do them no harme. Who thinks of the infinite capacity of mã, of his admirable inuentiõ, of his immortalizing

the whole volume of abſtract, & moſt formes: of the fertileneſſe of his braine, where things are continually in conceiuing, and bringing forth new, and they new, I cannot thinke of any thing which hee hath done that might not be excelled, conſidering his abilities, his workes are meane and ſlight, and their perfections ſo imperfect, as they are not worthy to bee called the children of his loynes.

E tempo ben ——————

It is time, ſo ſoone as our breathing hath ſet a ſcotch vpon Time: what can I ſpeake of this time, but as of the light giuen vs to liue by, which who ſpendeth idlely, or (as ill) luxurioufliе, is worthy to go to bed darkling, which is, to die without being able to produce any matter worthy of his life, which vacuitie of vertue at that time will breede more terrour to him, then darkneſſe to children. It is time to do that we came for; for thoſe imployed to be vigi-

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vigilant, to the flouriſhing of their country: to thoſe priuate to be an example to others, and ſafety, to themſelues, in taking the direct way of right

——*che qualche nobil opra.*

I am not ſo preciſe to call no Actions noble, that carty not with them a rumour, or a glittering: to my meaning nobility and honeſty meane all one, & thus may a painfull Artiſan be noble, if he follow his vocation painefully and conſtantly, he is honeſt, and ſo noble, being a Iimmer of a ſtate, though no maine Organ, and his beeing in right temper, ſo farre as his ſtrength goeth, a preſeruatiue to the whole. To knowe this he ought to temper the hotnes of ambition, for it is not the greatnes, but the goodneſſe of an action that makes it worthy, which who ſo knoweth, and yet proſecuteth the violẽce of that humor, ought to be cut off, for nothing is more fatall to a ſtate then innouation, neither is there any thing ſo faſt draw-

ing to innouatiõ as ambitions, it being innouations minority, like a pumple the childes age of a ſore.

De la noſtra virtude homai ſi ſcopra.

Here is the whole power of man taught the right vſe, which we haue a cõmon ſpeach no leſſe illuſtrates whẽ we call the quality of things their vertue, by which we inforce the ſtrength of each thing to worke by the line of vertue: to this center ſhould all the diametricall parts of man tend, for they are but like the rayes of the ſun, which borrow their beauty from the ſun: for without vertue all the abilities of man are in darkneſſe, performing all things doubtfully, and perniciouſly: *ſi ſcopra.*

I do not thinke there can be concealed vertues, for though I hate oſtentation, yet vertue ayming at nothing but the tranſforming her ſelfe into goodneſſe, and the excellencie of goodneſſe reſting in her communicating power, vertue is not come to her perfection,

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vntil come to the perfectiō of goodnes

Duce ſei tu, non ſimplice Guerriero,
Publico fora, e non priuato il lullo.

Here doth he ſhowe the office of a generall, whoſe iudgement, not bodye, ought to bee imployed: Nature hath taught this to euery man, for ſhee hath made his armes to giue blowes, & defend, his head to teach his armes, and to be ſure we ſhould not vſe it out of the right kinde, ſhee hath giuen it neither nimbleneſſe, nor ſtrength, but directiō to teach the other parts that vſe. More neede not be ſaid of this, for common experience makes it euery mans. I will ſpeake now of no more Poets, though there be more of vſe: onely thus much of the auncient Satyriſts, I holde them not meete for euery mans reading, for theychide vice, & ſhow it both togither, beſides their darknes, & perſonall meanings, take vp more time, thē knowne, they are worth: of other books though I haue already commended *Plato*, yet

speaking of bookes, I must againe mentiō him for his commentors sake, who doth excellently illustrate him, which he performes with as little delaye, and as fewe idle speeches, as the vnderstanding receiues knowledge from the sight of things which deliuer themselues truely and simply vnto her. I knowe not whither I should speake of Philosophicall bookes more, since if the reader be not a Phisitian, or an Herbarist, they breed in him curiositie rather then vse, for I account these words of *Plato, Peritia efficit vt vita nostra per Artem incedat, imperitia vero vt per fortunam temerè circumuagetur*, to tend rather to the knowledges pertinēt to an intended life, then to her vniuersall body: for should a Iudge talke of the obseruations of an vrine, when he is about matters of life and death, who would not determine his skil vnnecessarie and ridiculous, since his Arte cures the minde, Phisick the body? *nā medici*

curant

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curant corpora, Pœnæ Animam. What Bookes, or art medles, with a doctrine remote from the vſe of life is a buſie idleneſſe, & a couer of an vnprofitable minde, like fidlers vndertaking the vſe of an Inſtrument to keepe them from a more laborious trade. Leſſe Aſtronomy then will make a Calender, will ſerue my turne: onely ſo much is ſufficient in a gentleman as ſeeing the reuolutions of the heauens, hee may ſee them without diſmaidneſſe, and vſe his knowledge to the comfort of his ignoraunt charge: As *Dion* going againſt *Dyoniſius* the tirant, an Eclipſe hapned, which aſtoniſhed the multitude, but he conuerted it to the Eclipſe of their enemies heigth, which fortified, and perſwaded the feare, and blindneſſe of his ſouldiours: the Eclipſe (I thinke) would haue fallen out, though *Dion* had bin at home quietly in his chamber, and I doubt not but this friend of *Plato* thought ſo to, but yet the mindes

not

not able to iudge of truethes, muſt be held with the expoſition of theſe cæleſtiall apparences, and be perſwaded that the heaueus worke thus, onely to incourage, and harten them on. For that coupler, and combiner of wordes Grammer, to be much longer then it is in the armes of our nurſe, is naught. I acount it a pittifull ſight to ſee a fellow at ſixty yeare olde, learning to ſpeake: to know the names of things without the things is vnprofitable, as a power to repeate the alphabet by a fellow altogether illiterate. I like well to ſpeake, rather then to make ſignes, and to be carefull of ioyning the nominatiue caſe to the verbe, as my ſeruants or friends may vnderſtand what I would, but to be Prentice to *Tonus* and *Sonus* for a life time, is as needleſſe as to make new clothes when one lies a dying, for words are but clothes, matters ſubſtance. Rethorickes Cookery, is the vomit of a pedant, which to

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make ſaleable he imitated the Dyer, whoſe fat working ill, hee makes a mendes by giuing thoſe ill cullours new names: ſo this venting his infinity of words with calling it eloquence, and fortifying eloquence with methodicall diuiſions. *Rhetorica ſuadet, non docet:* If ſhe could perſwade what were worthy to be taught, and bring that worthy with her, it were better: but the ſlipery glibnes of the tonge giueth ſuch a facility, to ſpeake, as commonly it runnes without reaſon, & ſo is as fruiteles as a meſſenger without an arrand. I might ſay of thoſe remaining, that they hold more concluſiõs then are needfull for euery man, but I wil go no fatther thẽ this taſt. Againe of books, morality hath very ill luck now a daies, for many haue medled with her with ill ſucces: I wil name thẽ for they are vnhapy enough to be deſtinated to waſt Paper. Thoſe of cõmõwealthes, came as much ſhort but it is no maruaile, for cõmonly they are ſcholers that neuer knew more

of

of gouernement, then it pleased *Aristotles* Politickes, or some such, rich onelie in the names of *Oeconomicus*, *Despoticus*, and *Politicus*, & then to define the three seuerall gouernementes, but they were to blame, for the Theoricke, & Practick of no arte nor subiect differ so much, as that of commonwealthes, and state businesse. *Seneca* of morality is the best, *Petrarch de remediis vtriusque fortunæ* dooth well, but he was a sharper Poet, then a Philosopher, there being a more excellent quicknesse in his Sonets then Dialogues. There is now left Historie, which resembles, counsailours that aduise nothing but what they themselues haue done, which study is not without daunger, for it is so boũd to truth, that it must relate falshood, & continue rather in relatiõ then in aduise: of these, the truest reflecting glasses are those that present particular mens liues. Amõg those I haue seene none are worthy but *Plutarch*,

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& *Diogenes Laertius*, which two being diligentlie reade, and rightly vſed, cannot but recompẽce the readers paines, for the temperance of theſe Philoſophers mingled with the valour of *Plutarkes* Captaines cãnot chooſe but make an exact man. *Tacitus* alreadie hath receiued his ſentence frõ me, but I muſt againe ſay, he is more wiſe, then ſafe, but that is not his fault: for the Painter is not to be blamed though his picture be ill fauored if his paterne were ſo, nor *Tacitus* thought ill, becauſe *Tiberius* was a tirant, *Claudius* a foole, *Nero* vicious. But neuer was there ſo wiſe an author ſo ill handeled by commentors, for where as I am ſure hee meant ſtill wiſely, ſome of them haue ſo powdred him with morality, that they conuert his iuice into as little variety, or good vſe, as Beware by me good people; or if more gently, like *Æſops* talking creatures, that haue moralls tyed to their tailes. The reſt

haue

haue left him as they found him, without making him confeſſe any thing; ſo that all of them haue done no more, thē to try who loues gold ſo well as to pul it out of the durt, for he that fetches his ſentences out of their pages, aduentures a bemiring. *Comines* is a good Hiſtoriographer, he knew much of the practick part of ſtate learning, but I hold *Guicciardine* a better ſcholler, & more ſentencious, as when he ſaith, *Intutte le attioni humaine, et nella guerra maſſimamente biſogna ſpeſſo accōmodare il conſiglio alla neceſſita.* For the marſhaling aduiſe more cānot be ſaid, for it teacheth an aduiſer to take his marke ſo ſure as he cannot miſſe: for reſpectes appearing waighty in the time of the health of a ſtate, muſt not be redeemed in her ſickneſſe, for preſeruation is to bee preferred before comelineſſe. There are many bookes by me omitted precious enough, if Time will giue vs leaue to digeſt theſe: for I am of

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Senecaes minde concerning this variety of Bookes, who compares an vnſetled reader, to a trauailer, that hath many Hoſtes, and few friendes. There are more, but mine is but an Eſſay, not a Catalogue. I thinke well of theſe Bookes named, and the better becauſe they teach me how to mannage myſelfe: where any of them grow ſubtile, or intend heigh matters, I giue my memory leaue to looſe them.

There are none that I ſcratche with my pen that doe not fatherly counſaile me to the way of vertue. I like much better to doe well, then to talke well, chooſing to be beloued rather then admired, aſpiring to no more height then the comfort of a good conſcience, and doing good to ſome, harme to none. If my Eſſayes ſpeake thus, they ſpeake as I would haue them, for I thinke not of making morality full of imbrodery, cutworkes, but to clothe her in trueth, and plaineneſſe: nor if they ſtraye doe I ſeeke to amende them

for

for I'profeſſe not method, neither will I chaine my ſelfe to the head of my chapter. If there be any yet ſo ignorant as may profit by them, I am content: if vnderſtandings of a heigher reache diſpiſe them, not diſcontent, for I moderate thinges pleaſing vpon that condition, not to be touchd with things diſpleaſing, who accoũtes them darke and obſcure let them not blame mee, for perhaps they goe about to reade them in darkenſſe without a light, and then the fault is not mine, but the dimneſſe of their owne vnderſtanding: If there be any ſuch, let them ſnuffe their light, & looke where the fault of their failing reſtes.

Eſſay. 47.

The Inſtrumentes of a Statesman.

NVnc Animis opus Æneа, nunc pectore firmo.

Againſt

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Against no life doth the force of vice oppose her self, & make so strõg a preparation, as against the life of a statesman: for in a priuate course shee prepares her selfe but vpon some fewe places left vnfortified by nature, and transformes her selfe into some vnconquered affections, but here she assaults with the weapons of Power, Self-loue, Ambition, Corruption, Reuenge, and Feare: all which though in all states, yet no where so forcible, as where greatnesse obserues reason with flatterie, and happinesse determines successe fetched out of his owne merites. In his priuate course, euery man may allot himselfe his company, his imploimẽts, his successe, which hardly can fall out so contrary to his expectation, that eyther his owne negligence, or necessity shall not mittigate his passion: but here multitudes of purposes, of imploimẽts, of company, of occasions, so rowle & tumble one vpon another, as like a

Swimmer in the boysterous Ocean, doth he neuer so strongly part one billowe, another ouerwhelmes him, & his whole life is as troublesome & painful, as a body sweltred in a crowde: But howsoeuer troublesome with being a maine piller of a state, howsoeuer dangerous with beeing outwardly subiect to state and enuie, and inwardly perplexed with his naturall ill affections made obstinate by fortune: yet these vanquished, or at least wise honestly resisted, he becomes of all liuing men the happiest, and the most innocent of mispēding the benefit of life. It is with man, as with the purest thing in estimation, which whilest it selfe, receiues respect from the sight & imagination, in recompence of the pleasures & contentment that the sight and imagination receiue frō the obiect: but if spotted or deformed, all the other beauties turne into blemishes, & are witnesses of the disgrace, from which sight the

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ſenſes turne away; as knowing this intelligence would bevnwelcome to the minde, as the moſt abhorred thing of nature.

Man muſt then keepe his minde, (the infuſed preciouſneſſe that makes him man) as cleanlineſſe keepes white, or rather as virginitie, virginity: for eſtimation is the ſharpeſt enemy, if loſt, and ſeperated from our friendſhip. To all men belongs vertue, for he cannot deale iuſtly with himſelfe without vertue, for affection chooſing groſely and partially, will ſtarue the minde to feede the ſenſes, and perhaps ſome of them to ſurfet others. He then that muſt diſtribute rightly to others without vertue, he ſhall be vnſenſible, becauſe affection knoweth onely what ſhe feeleth: to be iuſt then, hee muſt be vertuous, to be wiſe he muſt be vertuous, for wiſdome is but truth, and vertue is truth: to be good he muſt be vertuous, to bee honeſt hee muſt bee vertuous,

for vertue is honeſty: in a worde to be, he muſt be vertuous, for her contrary is but corruption, which killes and deformes, but is not to be ſeene ſeperated from her conqueſt. Vertue is the rocke whervpon the expert Architect of life muſt build, if hee meane to reconcile thoſe heauenly adorners of things, beauty, and laſting. It is the foundatiõ or ſtemme, that all particular graces are rooted in, for this plãt ſo obſerued, as but once liuing in the ſoyle of man, the labour is ouer, and the hands that laboured at the ſetting, ſhall bee now recompenced with the gathering of al the ſorts of wholſome fruits. Honeſty, goodneſſe, truth, and wiſdome, beeing all the individuall parts of vertue, and vertue all them. To the obtaining vertue, which we haue naturally rather in poſſibility, then poſſeſſion: there is no courſe, but as *Socrates* ſaith; *Bona malaq́ diſtinguere*. In the knowledge and choiſe of theſe, reſts the vttermoſt happineſſe

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pineſſe of man, for *Summum bonum eſt, quod honeſtum eſt, & quod magis admireris, vnum bonum eſt, quod honeſtum eſt cetera falſa, & adulterina bona ſunt.* To ſee how to make this ſeperation, let vs take the two bodyes including all the courſes of man, which are proffit and pleaſure: this firſt, the ſeducer of mankinde, what is it but the adulterate iſſue of the ſences? whoſe opinion, or perſwaſion doe wee vſe in the receiuing theſe but our ſenſes? whoſe earthly capacitie is too baſe a counſailour to direct him, for whō the earth was made, neither can they determine of the ſubſtãciall parts of things, their powers reaching but to the accidents of ſubſtances, as what is white & what ſweet, but how to vſe them they knowe not, *De bonis, & malis ſenſus non iudicat; quid vtile ſit, quid inutile, ignorat.* The pleaſures of theſe things are touched, and dead at an inſtant, the eſtimation of which, hath made mee repugne that

ordinary speache, and opinion of the worldes. He is a glad man, hee hath a sonne: or his sonne is come home: or he hath an vnexspected inheritance befallen him, truly I will not deny but these occurrentes wil breede a tickling kinde of pleasure, but of ioy they cannot, for it is a more solid thing, and ariseth frō an vnderstanding that is able to iudge, such contentmentes eternall, which the circuit of a narrow imagination can by no meanes grant to these. Of feasts, assemblies, and delights purchased by the wantonnes of to much store, which are not onely named pleasures, and delightes, but are euen confessed by the gossips of sensuality to be, those blessings that make life pleasāt, & to which they apply life: Who out of the experience of almost the circuit of the Sun, seeth not these pleasures either vomitted out by the body, or the conscience, and those licorus intertainers plagued with as much thirst, or vnsauory tasts as earst with the famine of desires. Were that

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that true excellency in them, that opinion hath ſeduced Imagination to beleeue, who would thinke that powet that giues vs both them, & our ſelues, would be ſo hard as to exempt himſelfe from ſo material, & excellẽt a bleſſing? But I take myſelfe here in a fault of to much earneſtnes, making the clearenes of light queſtionable, with bringing in proofes; no queſtion, but ioy, & pleaſure differ much, pleaſure being ſo fading, as if not preſerued by the mẽory it would hardly laſt ſo long as her picture were a drawing: but ioy beeing the reward of vertue hath all one nature with vertue, which is eternity. Husbandry defines profit well, for he accountes that profitable that is laſting, but my profit outliues his, for it is eternall, and excelleth him once more, for this profit is both excellẽt & laſting, where as his things laſting, craue helpe of a groſe, & thicke ſubſtãtialnes. This profit vertue, which we miſtake, when we accoũt a dry moroſe life, that is ſo truſt vp in forme, &

that it is voyde of all contentment : & no, we looke vpon the least part of vertue when we looke but vpon her countenance, & vpō the worst to, I may safly say, for though she showes not her teeth in a laughter, yet I wil be bound, her possessor is more laden with contentment, and her conuersation more sweete, and pleasing, then the merriest light-headed conceite, or he whose constancy, to company hath purchased the name of a good fellow. To obtaine which rich adorner of life, there are especially two meanes; A selfe obseruation, which (me thinkes) a Garden formed, but not planted: to plant it, example is the speediest meanes, for the way of precept is more long, and laborious, then that of example, obseruation two wayes purchaseth her perfection, by that of a mans selfe, and others: so example two waies, by the good, & the bad, which last meanes though the *Lacedemonians* did vniustly vse with

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looſing one for another, as ſome *Alchimiſtes* purchaſe their *Elixer* with as much charge as gaine, ſurffeting their ſlaues to make their freemen temperate, yet that meanes omitted, voluntarily there wil be enough found to make this medicine, for the world will neuer be ſo barren, that good men ſhall not finde more ill, then they can make vſe of. To him that will profit by the obſeruation of himſelfe, muſt be ſet vp a marke, reckening from which, he may know his owne profeſſion; as an eye on the ſea reaching to the land by ſome ſteeple, or tree of ſtature, geſſeth of his iourney. Propound vertue the end of your courſe, recken thoſe innate affections moſt prædominant, and dangerous the miles, which you muſt ouercome before the diſpatch of your iourney, and from one of theſe to another ſhall you rightlye meaſure your proceedinges I accept of no other intentes but the obtayning

of

of vertue: for to intend the raising of the body, & to put the minde to drudgerie for his sake, is full of perill and folly, as we say in English, It is to set the Cart before the horse. They are the disease of the body these thoughts, and no more to be beleeued or followed, then the thoughts of a man in a burning feuer. There must bee a course propounded, for a minde full of chinks and holes, powres out it selfe vnprofitably, and spends faster then he gets: his determinations for want of resolution are all monsters, some headlesse, some legleſe, some blind, some deafe, none with their right shape, or christendome; for it is not enough for the Painter to haue colours, hath he not a solid Idea in his fancy? his colours may showe colours, but neuer agree so wel, as to beget proportion. Euery man hath not all affections, the iourney were then longer then we should haue light to performe it, but commonlie they

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they goe in couples, and though they all wiſh themſelues moſt power, yet their natures beeing a kin, they agree better, and diuide the ſpoile: ſo pride, and couetouſneſſe: pride is content to giue couetouſneſſe leaue to worke the Vſurer, and in the meane time ſhe goeth to the prodigall, and prepares him fit to feede the vſurer, and when ſhee, hath burnt him to Aſhes, and durte, then goeth ſhe to vſurie, and deuides him with couetouſneſſe: in the meane time pride is a lazie effeminate imperfection, couetouſneſſe a miſerable induſtrious vice.

He that is touched with any of theſe, or others of like natures, let him ſtrictlie examine their gaines and their loſſes, if hee findes them tranſitorie, vnſafe outwardly, inwardly torments, full of vexation, and diſquietneſſe, what an vndiſcreete choiſe dooth hee make of his companions? To performe this ſurely, let him obſerue others,

and

and eſpecially thoſe whoſe neareneſſe of faſhion, and life ſeeme to confeſſe a likeneſſe: here he ſeeth truely, (if euer he wil do iuſtice it is here) how he fals, how he riſeth, what is becomming, what diſgracefull, to the leaſt ſpot, moale, or wrinckle, ſhall he be able to diſcerne in this Glaſſe, whoſe reflection deciphers more clearely, then his owne feeling, for there parciallity will corrupt wit, and make her an aduocate of an ill title. Thus much for obſeruation, whoſe circuit wholely to incompaſſe, would make this writing fault of mine vnpardonable, for it is a body of a great bigneſſe, and rich in ſolid wiſdome, but deciphered by my pen, it would be thought a Ghoſt, for my ſtocke ſet on the tainterhookes, can giue it but ſhape, not ſubſtance. It is the moſt precious licour in the world the moſt working, and powerfull, all others are not comparable: for hearbes, and mettalls, and mineralls, and the

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reſt of the Chimick ranke, are fetched from ſome 1.2. or 3. ſimples, and are good for one, or two things, if they ſpeake of more they are ſuſpected for impoſtors: but the licour of obſeruation is the whole world diſtill'd, which is good for the whole worlde, for all things troubling either minde, or body. *Omnia rerum omnium ſi obſeruentur, iudicia ſunt, et Argumentum morum ex minimis quoque licet capere.* I know none better at this, then the author of this ſentence *Seneca*, who in his Epiſtles (the worke, of all he wrought in moſt eſtimation with me) makes light obſeruations continually beget ſerious diſcourſe: as when he fetcheth from his blind foole (who was perſwaded he could ſee) the blindneſſe of all men in the ſeeing their imperfections. Mee thinkes the right vnderſtander of example vſeth the world like a ſtage, mẽ like comædians, for though he makes leaſt account of a ſtolne marriage, of

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an ammorous youug man, of a father as much in loue with his mony, as his ſonne with a wench: of a huffing braggart, and a gouty Leno; yet euen from theſe he fetcheth ſome implementes of his building, but more from the Tragicall matters of Princes, where the play is more deepe, and more earneſt, where men being come to the ripenning, and harueſt, giue the beholders a more liuely repreſentation of vertue, & vice, then the coldneſſe of precept, which is rather a muſter, then a ſkirmiſh. Who will beleeue mee ſo well that Aches, and ſickneſſe thriue beſt when reſiſted? as if *Plutarch* tels them, *Cæſar* with a falling ſickneſſe was no longer idle then ſenceleſſe: inſtruct ſureſt that are both repreſented, and rewarded in the beholders ſight. I doe not thinke there is ſo leaden, and counterfet a ſpirite liuing that would not giue his hand for *Scæuolas* action, who puniſhed himſelfe (ſaith an Author) more

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more seuerely for not killing *Prosenna*, then *Prosenna* him for attempting to kill him. There is this force in precept, but how would a scholler fly from his maister that should goe about to perswade him to burne of his hand? yet performed it lookes not madly, but beautifully, and surely, I thinke this gallant fellow did it more by the helpe of his discourse, then his bodies willingnesse, for I verily beleeue his body loued his hand better then his counerey, and it is not to bee blamed for it, it was nearer a kin to him, and his naturall occupation to thinke none so precious as the partes of himselfe. Now let me see Gluttony, Luxury, and wanton Dissoluteneſſe bee content to bee throwne out of their Kingdome with *Nero*, to be despised of the whole worlde, to couer his face from the eyes of men, not to dare to liue, and yet affraide to dye, to beg death at the hands of his seruannts,

to crie out in the end, *Nec amicum, nec inimicum habeo.* I do not thinke, but the moſt hardened peece of vice, though contented to haue gone with him a great while together, would leaue him now, and ſerue him as flatterers do pouertie. But who knowes not, that hath not all his vnderſtanding moulten by vice, that deſerts and rewardes, are appendices one vpon another, and as inſeperable as heate and fire. We heare this without example, as wee ſee the peeces of things rent from the bodie, without any note, or obſeruation: but if this goeth ſo to, there is left only the medicine of experience which (as Phiſicians ſay) in ſtates deſperate, either killes, or cures. Queſtionleſſe from the liues of men there are great matters to bee fetched: It is a liuing Booke, by which Princes & great men may with leaſt difficulty gather inſtructions for the managing their liues, but it is to be done carefully in matters particular, for

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those performed long since, vnaltered, can hardly fit our time, where not onely states, but euen the verie constitution of men; and their reaches are changed. I haue beene content thus farre to talke stoically, a profession I confesse, contrary to my nature, who am easilie bent, and wrested: It is a profession reiected by the world, and reason, for some part of their doctrine strayeth from Christiantie: but where it may be tolerated a nature able to maintaine the ciuill warres of his own resistance, and that findes a possibilitie of being at last victorious, shall do well to perseuer: for there can be no life safe, which if not wholye the enemie of hope, and feare, yet that borrowes not some rules from their preceptes, *Talis est sapientis animus, qualis mundi status super Lunam, semper illic serenus est.* Who would not buy this hapines with thinking of euery thing truely as it is? no other way dooth he obtaine it, for

he doth but buy thinges as they are worth, & part with them as he bought them: vertue being his marke, other things paſſe like bettes, but the maine is vertue, which both in the ſeeking, and obtaining, ſtrengthens her purſuer with ſuch honeſt, and vnderſtanding thoughtes, as from nothing here, can he receiue either a gaine, or loſſe. Here then muſt be the foundatiō of a ſtatesman, who muſt learne this leſſon if hee meane to doe well, for being a great Gamſter in the world, alwayes in thoſe either gaines, or loſſes, ſhould he thinke them ſo, and be either throwne downe, or lifted vp vppon the ſucceſſe, his life would be diſtracted, and be able to do nothing for his country, for laughing, or chafing. But when truth, and vertue haue rooted themſelues in him; when his diſcerning ſhall bee come to that perfection that he ſeeth the map of nature to the life as it is: when his diſcourſe ſhall bee come to

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that ſtrength, that it ſeeth the inward graces of the minde are ſo full, and compleat, that they can take no addition from the world: and that againe they are ſo ſolid, and firme, as by no time, nor occaſion they can be diminiſhed, (for *Virtus non poteſt Maior, aut minor fieri*) then let him in Gods name yeeld his country his ſtrength, & his time, for then neither victories can puffe him vp, nor ouerthrowes deiect him: he lendes himſelfe, and other, not pitty but aſſiſtaunce, and weepes not for his owne loſſes felt; no more then for *Hecubae*, ſeene in a picture, hee hath met with an excellent workeman and his ſquared falling (howſoeuer caſt) right, and fumely. Thus is vertue, whome though I neuer ſawe ſo faſtned to any man, as (lending not a little partialitie to truth) I might call him a vertuous man: yet we haue diuers that haue done wel, and though we had not, yet in our imaginations

where things liue in their greateſt purity, and floriſhing) we can ſee nothing but mã, that is capable of vertue: for we pay all other things (doing any thing extraordinarily) with the name of inſtinct a word giuen vs to (I thinke) by the name of inſtinct: for it is like a wraſtlers ſauing a fall with a foiling: for we taking vpon vs to be wraſtlers with the miſteries of nature, ſaue ourſelues, with the name of inſtinct, a degree of Ignorance more guilty then plaine ignorance, for here it is impudent, and ſaues it ſelfe with a worde, not reaſon. I haue yet ſpoken of vertue in groſe it is now time to ſpeake of her particuler workinges, how ſhee managеth the ſeuerall occaſions that doe befall her: and firſt to the meanes of riſing. It is not now the world, where the ſauing a Romaine Citizen ſhall be rewarded with a crowne of honour, and ſtill beare a token of his deſert about him, and by the helpe of that im-

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print his action more deepely in the memories of men: nor is there such an equalneſſe in ſtates that all mens actions are ſeene with a like iudgement. It were pittie it were ſo now, for Pride would ruine all in a moment: the humour of preferring our country before any thing elſe is ſpent, the world affordes not a *Curtius*: we hold moſt of their vices, but what ſupreſſed their vices, and kept them in awe, we haue not. Shame, honour, and a nobleneſſe in all their cuſtomes, wherewith the *Grecian* & *Romaine* cõmonwealthes wrought their greateſt wonders, are now like a morning miſt ouercome by the rayes of wit. Our time is the noone time of the world, theirs breake of day, or the gray morning as wee call it. You ſhall hardly finde a father now a daies, that will care rather how his ſonne is dead, thẽ dead, that prizeth his valour dearer then his life, yet in times paſt, mothers had that hardines that they hated more

that hee ſhould bee wounded in the backe, then dead. It is not ſo now, nor I thinke it not neceſſary, for the ſpirite of theſe times ioyned with their deſerts would beget to good a particular opinion, which would diſtemper gouernment, whoſe flouriſhing, ſtãdes vpon the motion, of the inferior orbes in their right place, obedience not examination being their deſtined functions. It ſtands now with the iuſtice of a ſtate, to draw the reward of vertue from his country, it being not ſo pertinent that the deſert of one be honoured, as the examination what the ſubiect is vpon whom this is laid: for may this reward increaſe his eſtimation beyond the power of ſuppreſſing, whatſo euer he doth, that he may do much, is dangerous: his nature, his power, his birth are circumſtances to be wayed with noleſſe care, then the not ſuffering his valour, or wiſedome to goe away empty fiſted. This hath made me

wonder

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wonder at the impudent follie of such, as I haue often heard so extoll their owne desertes, as to call their counrry, ingratefull: alas, no: the power of one man is to feeble euer to make his country his debtour: they are traitors to their country that dare protest this, and mindes too mercenarie to be of worth. Rather we are obliged to our countrey, that vnder the Ensigne of her authority we may exercise our vertue: for only in her behoofe, or quarrell, it is lawfull for vs to spend our time, and aduenture our liues: for in another state hee is an hierling, and his indeuours belong to couetousnesse, or vaineglory. Two Germane princes, the one of them a seruant of the Romaine state the other their enemy, meeting vpon an enterueiw, of the Romaine parts, being demaunded by the other how hee lost his eye, answered, in the quarrell of the Romaines: being asked how recompenced, he told of Garlandes of

victory, and other liberties graunted him; the other laughed at the baseneſſe of his brother that ſolde his bloud for ſuch trifles. Had he loſt it in the ſeruice of his countrie, this mouth of reproche had beene ſtopped, it beeing an action ſo iuſt, and ſo worthy, as farre ouer valueth either an eye or a life. A vertuous maide needes no perſwaſion to this, it beeing the firſt leſſon of vertue to her diſciples, to flie a mercenary gaping after rewarde, ſo indifferent ſhee ſtands for the applauſe or honour of the world, receiuing outward teſtimonies of gratuitye. rather to ſatiſſie the giuer, & not to ſeeme a deſpiſer of his fauour, then needing giftes, honour, or riches: ſo for her imploiment labouring truly where ſhe is ſet, not appointing the worlde, which roome is meeteſt for her. I confeſſe a ſtrangeneſſe in this poſition, & that from ſome minds I take hereby euen the very ſpirite of their indeuours: but ſuch minds know

how

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how wauering and perplexed they liue, so crushed and battered with giuing liberty to hope and feare, as their life is no life but the harborer of liuing griefes, or a ship of glasse nauigating in the sea of errors, as the Poet saith;

O vita, vita non, ma viuo Affanno,
Naue di vitro in mar di cieco errore,
Sotto pioggia di Pianto, et di dolore,
Che sempre cresce con vergogna, et danno.

There needes no great examination of this: for euen their very behauiour giues purblinde sights knowledge of their continuall suffering, which, who can get vertue to remedy, and to be his champion, against these hatefull bereauers of contentment, he will shortlie crie out.

O felice quel di che' l graue giogo,
Scuto far lieue.

I wish to a minde that desires to carie his life euery way graciously, not vnder the colour of recreation, to giue any sports leaue to possesse him too much.

Ire-

I remember *Terence* makes a Father commend his ſonne, that all thoſe things were eſteemed of him equally, and not too much, which he reioyced in, and he had good cauſe, for they are things of too light a colour to bee worne by grauitie, they ſpend much time, a thing not of the leaſt cõſequẽce, for either himſelfe, or his country ſtill needs it, it lightens the minde, & filles it with thoughts of pleaſure and gaming: it is the entrance of corruption, for who reſiſts riches, is often taken by a meaner thing fitting his pleaſure.

If I ſhould tell you, that the fighting game of Quailes was *Anthonies* ouerthrowe, it would be thought fetcht a great waye about: but it is truth that *Auguſtus* ouer-comming him in thoſe wagers, gaue an entrance to the perſwaſion of his flatterers, that his ſpirite was obſcured by *Cæſars*, and that hee ſhould ſpeed better whẽ more remote: ſo that hee left *Rome*, and went into

Ægipt,

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Ægipt, left temperance, & fell to sensuality, which if you will not graunt this the cause of: yet can it not be denied for a motiue more attractiue then the occasion was worthy of. The body must haue recreatiõ, but it is to haue it in my opiniõ, but as Phisick for necessities sake. But we must goe no farther in this then the auoyding, which without a great power in himself none can do, it being naturally in men, violently to run from one extreame to another. Let not this shunning pleasure destroy affability: grauity is not bound to frowne and bite his lip: this becomes singularity the destroyer of the loue of others: neither so strictly is the life to be ordered, as shall make men flie your imitation. Good is to be done in a common wealth, not onely by Iustice, but by perswasion: to meete the humours of men sometimes, gaines men: and the putting of authoritie, & vsing familiarity, preuailes as much, as the bloodiest sentence of Iustice, whose seuerity oftẽ

makes

makes offendours obſtinate, which though it endes with the ſmart of the accuſed, yet doth it diſcredit gouerne-ment as much to haue many put to death, as it doth a Phiſitiō to haue many patients perriſh vnder his cure. Of flattery the bane of vertue, and the deſtinated diſeaſe killing greatneſſe, euery one can ſpeake, though few avoide, The good *Auguſtus* that mannaged principallitie as fairely as it was poſſible for a man vnaſiſted by diuinitie, was taken heere, but the ſafeſt that might be, I cannot finde that ſuffered it to lay hold of his wiſedome, or gouernement, but it catch'd him by the eyes, for he loued well that other eyes ſhould confeſſe a weakeneſſe to his, & not be able to behold them long: *Gaudebat ſi quis ſibi acrius contueri, quaſi ad fulgorem ſolis vultum ſubmitteret.* The extremitie of this ſeldome comes but from meane eſtates, whom if they bar from ſuch a ltberty of ſpeaking as may giue oppertunitie to adulation, they

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may preuent this daunger: If it come from such as wee holde friends, their life and honestye examined, will tell what they meane. *Anthony* whome I late mentioned, was deceiued by such as would tell him of his faults, but so little of them mixed with so many praises, as their reproofes seemed but like sharpe sauce to make him deuoure their commendations more hungerly. But this was a cunning trick, and those lesse cunning are hardly auoyded, since they meete so right with the generall inclination of man, selfe-loue, as commonly they speake no more then wee thinke. The last and best remedy that I know, is that which was giuen me by the worthiest friend I haue, by way of aduise: when commended, examine vnpartially your owne deserts, where if you finde not what is laide to your charge, note that toung for the instrument of flattery. I cannot thinke of a better remedy, only I must say, it is not

to be done without vertue, for all the examinations of vice are partiall & corrupt. For friends there is no ſafety but in honeſt mẽ, for others will betray vs, if not by our ſelues, yet with himſelfe, for becõming once his friend, wiſdom, nor forecaſt, nor the diſcrying danger ought keepe vs frõ periſhing with him. I holde it no leſſe vnſafe to chooſe one onely for greatnes, for we make choiſe of them but for our owne ſakes, which they are apt enough to find, & as apt to make vſe of vs to their owne profit: we may fall with theſe, but our riſing is in their power: thus the friends of *Sejanus* when *Tiberius* had diſcryed him, paide deerly for their nearneſſe. Here a power to deſcrye into the natures of men, is of great importance, but it is a power as difficult, few being worthy of knowledge, that withall haue not an ability to obſcure their defects: whereupon one ſaith;

Giouc tu deſti par chiari ſegnali,
Onde l'argento, et l'or ſi ſcuopre,

Ma

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Ma nessun Segno in human corpo appare,
Ond' il buon huom' da'l reo si riconosca.

To finde out the secret passages of a mans nature, I deuise not to talke so much with him as with his man: his chamber actions discouer more then his appearance in assemblies. I like nothing better in *Montaigne*, then his desire of knowing *Brutus* priuate actions, wishing more to know what he did in Tent, then in battaile, for there beeing himselfe, not ouerawed by respect and company, he spreds himself open, and in this corner giues a discerning eye a more liberall view, then whẽ he stands vpõ the allowance of the generall sight of men. Of seruãts now I hold it necessary to speake; an assistance well vsed assisting, but to be handled carefully, & to be chosen with as great regarde: for the imploying, these shewes thẽ many things, which were it possible to bring to effect without their knowlege, were the better. I haue elswhere mentioned their vse: now I will speake of three

things

things cõcerning thẽ. The first, the disposing thẽ according to their natures.

Tra noi nõ nasce huom, ch'ogni cosa sappia,
Questo è buono ad vn mestier, quello, ad
vn altro,
Tu sai la spada oprar, quello il consiglio.

Of this with nothing so excellent an happinesse am I able to speake, as doth that Maister-peece of English, which in a light Historye meanes the most graue matter, I meane the *Arcadia*, where the besieged *Amphialus* teacheth the vse of seruãts & inferiours most exactly: there shall you finde constitutions fitted with charges and imployments according to their nature, & the disability of one man for al places. The second care must be, that their imploiments be not matters of the greatest consequence, reserue these for your selues: for not to bee able to manage matters of waight breeds pride in the imployed, and to the looker on, derogates from your authoritie. The last, & not

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Not leaſt of importance is the carriage of your rewards and puniſhments: this is the thing that giueth lords good ſeruants or bad: I like well to let them ſee all their faults, hardly let all be impardonable though not puniſhed with auſteritie. In capitall offences chide not, but let them feele ſharply what it is to be diſobedient or rebellious. Talke not with them but vpon occaſion: let them at no time haue idle talke: bee a good Maiſter, not a familiar: and let thē haue all their due largely, but paied with the hand of ſeueritie. For rewards it is the life of their action, and they muſt bee taught to do wel thus, but let them not know how much they haue done, but extenuate the ſeruice as much as ſafely you may, & reward them not preſentlie, but rather when it ſhall looke altogither like your bountie. Of olde ſeruants make great account, & giue their bruſed bones meanes to liue their after life in reſt: I do religiouſly hold this, for

we owe him much that giues vs his youth: and surely there is no greater inhumanity, then to make vse of the fresh time of a man, and turne him out in the colde, and winter of his age. This I finde generally to be the force of vertue, that all her proceedings fall out most safely: for ingratitude a lim of her contrarye, leaues destitute them that are knowne so barren: if the earth should bee so to the paines of the husbandman, we should starue: If riuers, so to their father the ocean, his liberalitie to the thirstie earth would make her poore: but nature hath made her creatures more louing, and assisting to one another, therfore is the vngratefull man to be termed a monster. Pitty and humanity, where benefits binde not, must binde: thus come all the vnder states of a states-man to chalenge his aide, the plenty of vnderstanding, and riches, wherein hee surmounts these, is giuen him, because he knowes how to

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imploye them best, they are put in his hands not to keepe from them, but to keepe them frõ excesse, that ignorance would fall into, if at his owne direction. These need onely Iustice, & to be kept from want, which is the charge of high fortunes: but thẽ it must be done meerly for their benefit, not to purchase popularity, which is an humor full of danger, & no profit, a breeder of vainglory in himselfe, and suspition in others. The priuate communication of great men with their Prince is the last for outward matters: the last, because I will speake of no more: for otherwaies the turnings and occasions of this life are so infinite, that if euery man that hath written of the matter, were a million of Authors, and all so imployed, more could not be spoken. Howsoeuer his maisters familiaritye may promise a libertie of behauiour, yet neuer to approche him without due reuerence: what euer hee is, yet being a Prince

he is to be reuerenced, and not be practised against, as a wise Author saith, Good Princes are to bee desired, but howsoeuer they are, to be obeyed. It is the duty of a faithfull seruant to tell his maister of his faultes, I meane of such seruāts, as a Prince thinks meet for their wisdome, to bee assisters of his gouernmēt, but he must watch fit oportunity.

——— *Ascolla, e taci,*
Poi moui a tempo le parole audaci.

Plato holdes him a worthy counsailour, that is adorned with these three qualities, honesty, wisdom, & boldnes: that his aduice bee safe, hee must haue honesty; that sound, wisdome; that gracious, boldnes. Neuer is aduise to be ministred in the time of the fruition of what you meane to inueigh against, but then when the smart of the errour ioyneth with you in perswasion. This fault was *Clytus* in, when he openly inueighed against drunkennesse, in the middest of *Alexanders* quaffings, hee dyed

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dyed for it, which though *Alexander* lamented in his ſobriety; yet could not that reuiue him againe, but is an example, how circumſpectly a ſeruant muſt deale with his Prince. Now to the inwarde minde, by the which as by the fertileneſſe, and heate of the ſoyle, the children of her wombe flouriſh: All vaine hopes are to be abandoned, as the perſwaders vnto all vncertainety and perill. I not moued againſt *Nero* for any thing more (excepting his Quiriſters occupation) then at his credence giuen to a fellowe, that tolde him of great treaſures that lay hidden in *Affrica*, vpon hope of which he diſſolutely conſumed thoſe he poſſeſſed. Certainlye theſe hopes can neuer enter but into a vicious breſt, which often reſiſtes reaſon when ſhee would looke into it, with theſe vaine hopes. Ambition alſo buildes vpon ſuch groundes, and thinkes not vppon any thing that it would, but it beleeues it ſhall, whoſe

reasons were they laide open, would appeare such feeble impotent things, as the meaneſt reache would rather laugh at, then feare.

Deniq; Auaritiæ, et honorũ cæca Cupido,
Quæ miseros homines cogunt transcendere fines,
Iuris, et interdum socios scelerum, atq; ministros.
Noctes atq; Dies niti præstanti labore,
Ad summas emergere opes: hæc vulnera vitæ,
Non minimam partem mortis formidine aluntur.

Beſides the reſt of the miſeries of man that comes from thence, Feare the moſt terrible and abhorred thing of Nature hath here her originall, which with his inwarde trembling, and diſtracted motions, hinders alſo all proceedings and intents: for feare makes euery thing looke like himſelfe, to auoide which, he heapes miſchiefe vpon miſchiefe, blood vpon blood.

Vnde

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Vnde homines dum se falso terrore coacti,
Refugisse volunt longe, longeque recesse,
Sanguine ciuili rem conflant: diuitiasque
Cõduplicant auidi cædẽ cæli accumulãtes.

Thus intermixt, and intangled with all horrors, are those liues, that are content to entertaine the desires of vndirect aspiring: these hopes neuer goe without feares, and they neuer without ill effects: thus doth hee outwardlye heape vpon himselfe the detestation of the worlde, and his owne thoughts make him detest himselfe.

Le dubbie speñix, il pianto, e'l van dolore,
I pensier folli, et le desire impreſe,
Et le querele in darno a'l vento spese,
M'hanno a me tolto, et posto in lũgo errore.

To auoide this, I know no way but vertue, which so filles, as where she is, nothing else is sought: take from, or adde to her, shee is still her selfe, like a circle whose bigneſle or lightneſſe alters not his forme, but his space. Besides, where as the defects of men

in times past to vphold their reputations, were faine to perswade the world falsely of their communication with the Gods, and to belye their mothers with the adultetry of *Iupiter*, her estimation shall not need these deceits, for the life of her Possessor will show he is diuinely discended, and her counsels shall bee held so sincere, as they shall be accepted without the subornation of the nimph *Egeria*,

Esay. 48.

Of Wordes.

I Like no Relation so well, as what mine eye telleth me: for there is in speach, as in sũptuous building, many entries, landing places, and Lucomes commaunded more for formalities sake, then for conueniency: so ands, and ifs, and many sounding words stuffe vp empty periods with winde. Naturally

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ly we carry matter better then wordes, in which nature tells vs ,ſhee vſeth words but for an interpretour, becauſe our ignorance vnderſtandes not her Language, which puttes vs to a great deale of paine, and makes vs go a gteat way about in our inquiſition of knowledge: for there is leſſe droſſe in the letters of nature, then in words, the ſubſtãce of Bookes : for the apparition of naturall obiectes carries not ſuch a cõpany of circumſtaunces : for the eare is more deceiued with ſoundes, then the eye with colours. That ſame *Euphoniæ gratia* the maintainer of pratling, what is it but to feed the auditory, with Diſhes dreſſed by the painter, not the cooke? for they may ſay they are ſatiſfied, when examined what they had, it proues a painted ſhoulder of mutton; *faſcia ſolue, multum mali ſub illis latet*. It may proue ill, but if not ſo, Anatomize the wordes of theſe adorers of wordes, and they proue nothing, which is the

next

next degree to ill. *Seneca* commendes his friende that he heares nothing of him, *Quod plerique ex his quos interrogo, neſciunt quid agas*: To my friend, I would ſay, that they know not what thou thinkeſt, becauſe ſeldome ſpeaking: for my thoughtes are dearer to me then any actions; performing any thing, it is the giuing thoughtes bodies, and ſending them into the world. There was a knight of Rome put to death for tranſlating a dreame of his into wordes, had hee not better haue ſuppreſſed his daungerous imagination, and taught another thought to haue killed this, then to haue throwne it out of his breaſt by the violence of his tongue? I dare be bound his mother if ſhe were aliue at that day, wiſhed he could neuer haue ſpoke, for mothers like nothing in their children ſo wel as life: but his puniſhment was to ſeueare, his tongue had beene loſſe enough, for that had beene the capitall

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Traitour. Is not this a dangerous iudgment that betraies the whole life for the treſpaſſe of one lim? had it not bin better for him to haue vſed the tonge for a taſter, then a diſtributour? yes, queſtionleſſe. For ſpeach leſſe daungerous then this, is good for nothing but to pull ſpeach from others: for willingly (were the company fit) moſt of my wordes ſhould be interrogation, but when I were at this charge I would be glad to meete with thoſe whoſe expence of matter ſhould equall their number of wordes. Truth hath fallen vpon it ſo often, & ſo commonly, that it is a receiued precept, not to truſt a great talker with your ſecrets, for they haue ſuch a diſeaſe of wordes, that like fier they will feede vppon themſelues if they want ſuſtenaunce: ſo that you muſt feede him continuallie like a Woolfe, or elſe hee deuours you, and after himſelfe, for he loues nothing ſo well as wordes.

If

If he had performed it without diuulging, I should haue liked the custome of *Pallas*, the manumized slaue of *Claudius*, who protested *Nihil vnquam se domi nisi nutu, aut manu significasse*: It was a good course: for wordes to inferiours, and seruants, draw on familiaritie, and familiarity robbes masters, and Lordes of their dominion, & rule. If we were now, as wee were once, though speach should bee superfluous (for all should haue beene good, and I thinke then, all knowledges should haue seene trueth in a like quantitie) yet it had not beene so daungerous: for our vices are the Ocean, our wordes the Barkes transporting, and trafficking sin with him, and imperfection with imperfection: so that multitudes, and Assemblies (where talke turnes the minde outward) are as perillous to an honest minde, as to receiue education in a Bordello. Heardly shall a man meete with a tongue in these places

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ſpeaking either honeſtly or temperatly, for either ſpeaking ill, or too well, takes vp all mẽ, flattery or ſlaũder ingroſſing the whole body of ſpeach: & either he is a worthie fellow, for I am much beholding to him; or very vnworthy, becauſe I am not beholding to him. what an impudency of the worlde, is this, where men dare proteſt the ſumme of vertues, or vices, reſts in mens conforming them ſelues to their humours? what is this but the confounding of all goodneſſe, & benefit of ſocieties with including in themſelues the eſtimation of all, and allowing nothing that workes not for their priuate ſatisfaction? me thinkes other creatures wanting this are as happy as a licentious diſpoſition wanting wealth: for by this meanes they knowe but their owne infirmities, and goe no farther, then natures infuſiõ giues them leaue; but men by the helpe of ſpeach draw the corruption of others into themſelues

ſelues, & ad to their naturall infirmities millions of imperfections. I heare men ſpeake daily, but not a day in a month finde myſelfe bettered by their ſpeach, but contrarily haue euery day ſuch a company of ragges throwen into my braine, that I wiſh my ſelfe deafe all the weeke long but on Sundayes: for then deuotion, and the Booke in a diuines hand, and his being a diuine, drawe me to worke ſomewhat out of my hearing, bee he neuer ſo lame in his function. How often haue I ſeene occaſion offer company a vſe of their tongue that might haue bettered their mindes, but as often almoſt reſpected and inforced vnderſtandinges able to haue mounted heigher to goe with them in the durt, and made the weather, the ſeaſon, or ſome chaunce conſume the precioufneſſe of time, and ſo broken vp with ouerladen ſtomackes and empty heades to the ſhame of reaſon, and her

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her ſeruaunte ſpeache ? where the ſoules of men are more ſtrong, and skilfull, there hath vainity ſo plyed them, as many there are of prettie abilities, that truſt as much to the ſounding of their wordes, as ſome women doe to white and red, for the painting of their faces, and end no petition, without a compelling the company to applaude it, with turning their eyes to the lookes of their auditory.

Was it not this that made *Demoſthenes* put ſtones in his mouth to amend ſome iarring noiſe of his voyce, and to talke to himſelfe in vaultes? What a follye was this of a wiſe man? or if not folly, wickednesſe, for either he meant to ſeduce the people with the melody of his tongue, or if not, hee thought ſmooth ſpeaking of more price then it is: for ſure among wiſemē where ſpeache is to moſt purpoſe, the

the licour is not refuſed becauſe in earth or wood, for reaſon is reaſon, as well ſqueaked as ſung. I do not thinke, but *Demoſthenes* when his voice was moſt cracked, ſpake as ſweetly as *Balaames* Aſſe, yet he being giuen ſpeach by the giuer of all things, and reaſon by the giuer of all reaſon, his ſpeache was to purpoſe; and ſo no queſtion, might *Demoſthenes* vntunable voyce haue beene without ballaſting his mouth. But this is not againſt ſpeache, but ſpeakers: for ſpeache may bring home good Merchandize, if in a wiſe Merchants beſtowing, and is without queſtion a Touch-ſtone, diſcouering aſwell wiſemen as fooles: marrie I thinke fooles ſpeake more then wiſemen: to ſhunne which name I will do my beſt, and therefore will ſay no more.

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Eſſay. 49.

Of Fuſtice.

IN all, I in them whome honour and good opiniõ haue left without note, there is a naturall touch of iuſtice, they cãnot determine ſafetie to themſelues without it. The plant of a particuler preſeruation ſet by nature, becomes after the tree of Iuſtice in the ſoile of policie: the firſt regarde giues it life, the laſt growthe and flouriſhing; ſelfe-loue inuiting him to loue, reaſon making his loue generall. When the world in his greeneſt time laye in the armes of ignorance thus much was knowne; they then meaſured things by the touch, and ſacrifized themſelues to experience, they had no preſidents before them, whoſe diligent obſeruation hath giuen power to theſe laſt begotten ages, to propheeie of euents, and to ſee

them long before they feele them. It was then but rough hewen, it is now polisht, it was not then, because regarde tooke charge but of one, it is now, because their loues are commixt, and euery one ventures in the barke of the common good: Thus farre, of Iustice naturall parentage. Her other side is diuine, euen so farre fitting the constitution of men; as he of a soule and a bodye, so shee of proffit and honestie.

The other that would beholde nothing with that care that himselfe, by this is taught to regarde a more noble proffit, that is honestie, to giue euery man his due, beeing full of the diuinitie of the heauenly nature. Profite is deuided into the obteyning peace, and plentie. Peace (the nourishing warmthe,) by whose rayes, states stretch out their armes, and enioye a perpetuall Summer) liues not without the nourishment of Iustice,

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and by Iuſtice liues without the dropſie of exceſſe; for armes are taken, when equitie is reſiſted, and exceſſe purged by diſcipline.

Different are the courſes of Iuſtice, betweene the offences forreine and domeſtique: on theſe without ſhee muſt ſmile, vppon thoſe at hoame looke plainlie. Standing on the ranck of companions, they muſt be perſwaded; for where ſtrengthes are equall: it is ſafer to aduenture the wit, then thoſe forces that once ouerthrowne are not eaſily repaired.

Plentie is to be wiſhed and ſought after, to defend forraigne inuaſions, and to eſchewe home diſcontentments; for the name of power is the beſt oratour to perſwade peace, and plentie takes away the vennom incident to men in neede, for there is noe poyſon ſoe ſtronge and fatall to a ſtate, as to haue many poore. To

the supreame and higheſt part of iuſtice, there belongs a power to diſcerne trueth, to be able to penetrate into the ſecrete and couered actions of men, after to goe according to that knowledge free from partialitie. The firſt muſt be ioyned to an honeſt inclination, or elſe he hath but one eye, and beeing ſo defectiue, is meeter to obey then gouerne, he may doe well, but it ſhall bee well by chaunce: a compaſſe too vncertaine for Iuſtice to ſaile by.

This knowledge hath two lims; the knowledge of the lawes, the knowledge to moderate lawe. For thoſe written opinions of Iuſtice, are often ſo enfeebled by time, or conſtruction, as for all their faire pretence, they kill inſteed of curing. But an abilitie to beholde things ambiguous with the true ſight, giues the time, the perſons, and other circumſtances, leaue to expound themſelues; and reconciles the expoſition

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ſition of the law and queſtion, by boyling them together in the fire of a wiſe vnderſtanding. Partialitie may come from feare, loue, or gaine; but ſince they meete in the diſeaſe, and bring foorth all one ſickneſſe, it ſhall be my furtheſt to ſay, it confounds all the beautie and happineſſe of ſocieties, being the diſſoluer of thoſe bands and faſtnings, that gaue ſafetie to the paſſengers of the worlde, which by this is rent in peeces, and the whole number of her inhabitants are drowned in the gulfe of calamitie.

Eſſay. 50.

Of Flattery, Diſſimulation, and Lying.

THere is hardly a fellow, though he can miniſter no further then the tooth-ake, but will giue Antidotes

againſt the plague. I would they could finde outſome drug, or drudges fellowe that a man might handle vice without infection. I deſire it, for feare the drawing this pictture be not of the nature of ill eyes, that make ſound, ill; and diuell wiſe labour for nothing but to make all ſoules leuell with theirs. I muſt confeſſe I am the verieſt bungler at this flattery that euer welded tongue; and not hauing natures goodwill to ſet vp, I haue ſhunned to bee prentiſe to it, becauſe I regarde nothing (that exactes not regard) with that feruencie, that I doe libertie. But ſince I am fallen into an Inckpot, and that theſe papers I vſe onely to make me cleane, I will ſpeake of flattery as a thing that I haue hard ſpoken of, but was neuer acquainted with. The heart is the tongues maiſter, in her trauailes ſhe vſed this inſtrument for interpreter; by the helpe of this ſhe traffickes with the world, and trauailes thorow

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the ſundry regions of diſpoſitions. All this time it is well, but now when the thoughtes goe eaſt, and tongue weſt, theres the diſeaſe. This is plainely ſprung from a fainte harted cowardiſe, that is the head of this pudle, and from that head come theſe three, Flatterie, diſſimulation, and lying. *Plutarch* ſaith that the flattered haue the diſeaſe of ouerliking or elſe they could neuer bee ſurpriſed; & I thinke ſo to, for an exact, and ſtricte Iudge of himſelfe ſmells thē ſtraight. It is the falſe reflection of our one thoughtes that abuſeth vs. What neede then haue they (that deſire not to mend, but paint ouer their conſtitutions) to hire any other workeman ſaue their owne ſweete imaginations certainely they neede not, except they deſire witneſſes of their follie, and ſo call in thoſe breath-ſellers, and perfumers. A people certainelye that earnd their fauorers dearely, being the baſeſt, and moſt groueling mindes that it is

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possible for the honest imagination to descend to, that suffer gaine to transforme them into all shapes, looke how you will, if you will, he will looke like you; doe what you will, and warrant him that he shal not be called to an account before the generall account, he will do it, shall I make an end of this pcture quickly? They are creatures that will not spend a drop of loue vpon any but themselues, they are creatures that haue no other god but pleasure, & haue sold their soules for clothes, & meate, and countinance, not natures children, but dame Needs and base desires. The subiect of this venom, that hath eyes, and yet seeth not, is in a worse state, for besides that he is a looser by time, by whom discreation in spight of his hart is a gainer; (for wisedome is more precious then youth) hee looseth the vse of himselfe, for he can not goe without his trumpeter, a counterfeit fame.

He

Hee groweth dull if he bee not hourely new whetted by his flatterrer, out of countenaunce if he borrowes not the tongue of men to goe a iourney of his praiſe; in a worde, a ſubſtaunce that fetcheth his merite from the ſhaddow of vaine glory; and a lafie worke man that cals for his hire, before he hath begunne his worke. But to make this monſter more portable, it is beſt to cut him into ſeuerall peeces.

There is a ſelfe flatterrer, a flatterrer of others in hope of gaine, flatterrers by exchange; then, flattery for Princes, for the vulgar, for rich men. The moſt ſubiect to ſelfe flatterie, are ſchollers before they ar fledge; for there is no ſuch cheriſher of the imagination as are letters, this proceedes from a little wit and no iudgement. They are like beggars that a ſmal ſum makes in opinion infinitly rich; but time recouers them from the moſt part, for either they

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they are not worthy to beare that litle, or elſe they betray not their riper yeres to this enemie of reformation. Sometimes meaner profeſſions get it, but it is ſeldome, except they be rich, and the rich commonly keepe ſeruauntes, which beſides their other offices, may now and than ſcratch their maiſters itching mindes, and not leaue the burden onely to himſelfe.

Nil habet in fælix paupertas durius in ſe
Quam quod ridiculos homines facit.

Theſe giue their vices names not odious, and then looke vpon them for the eſſentiall parts of vertue; th'eaſieſt reaſons that can be are by them receiued, not looking into the reaſon, but whether their reaſon be content to alow of their courſes. The next that are not borne fit for the intertainement of this ambition of the halfe blood, worke iorney worke, and giue an other the ware, and truſt themſelues onely to their hire; they extoll, and com-

cõmend all, their ſhall not be ſo vilde a weede belonging to *Mæcenas* that he giues not excellent qualities to, and gildes not ouer as trim as a Brides roſemary.

Si bene ructabit, ſi rectum minxit amicus.
Si trulla inuerſo crepitũ dabit aurea fũdo.

But who would be content to draw ſnch vile formes? had I not made a match with the world that I would not ſpare any part of her crackt inhabitants I would euen here begin to repent with ending, but I haue promiſed and will through; And becauſe I loue to ſuffer as well as execute, I haue written; let them take my papers, and doe with them what they will. Sufferances of ſome kinde are holeſomer then reuenge. Now the laſt are like horſes that rub oneanother by conſent, not ſo able as willing to maintaine a flatterer; they admire oneanother and darne

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darne vp their wants with a mutuall ſeruice; he calls him wiſe, the other him valiant, he ſweares, the other ſweares, and ſo ouercome with the opinion of their plot, they paſſe aſſemblies, increaſing the number of their follies, not praiſes. Eaſily can-not ſoueraigntie diſtinguiſh betweene humility, and flattery; for ſubiects that ought to proſtrate themſelues in the loweſt kinde to make their ſpeaches follow full of reuerence and reſpect, haue vnder this a fit opportunity to couer flattery, but the paying their duties is not. When one comes more particularly & perſonally on, is the danger of which Princes muſt be ſo carefull, as of procuring an enemie that can ſtrike him and goe inuiſible. The vulgar that build vpō the breathes of oneanother, and know no more how to examine, then to loue conſtantly, are like an after game at Iriſh, that is wonne and loſt diuers times in an inſtant, they are

vnme-

vnmethodicall, hardly to be caught by one forme, any in truth wil do it. Speak them faire, and begin, courteous reader, if you ſpeake brethren & companions of my fortune, if you will ſay, gentlemen, it may doe well, for a peſant reading it will thinke you meant him. Amiable lookes and faire wordes will goe farre inough, flattery of the courſeſt kinde will ſerue them, being won commonly more by lucke then cunning. Diſſimulation is more tollerable; in ſome courſes neceſſarie, as if a man be fallen vpon a wife that he cannot loue, yet he muſt vſe her well, and if he cannot performe the expreſſe commaundement, yet at leaſt to come as neare as he can. Other times it may come very neare honeſtie to diſſemble a mans intentions, as in caſes of reuenge, where it giues a pauſe, and that pauſe makes roome for conſideration, that in the heate of bloud is euer denied audience; and if it neuer come to

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that perfection, yet it makes oportunitie of his counsell, who fashions a reuenge that he may be a sauer by. This dissimulation is a very pretty workeman, and not so base minded as flatterie, he cals not night, day: nor badde, good: but is a skilfull manager of time, and beares himselfe as cunningly, and as warmly as the sunne when he ouercame the wind in maister *Esops* moral. Lying (the refuge of runnagates) and the ingrossers of vices of the meanest price, are so hardened by the continuall hammering of some beastly humor, as they looke not so much as vpon a probabilitie, but beate away repentance, and remorce, with palpable vntruthes. There is another kinde of people, that builde a certaine reputation with beeing the Chroniclers of vncredible relations, maruailes impossible to swallow without faith. The vanitie of these is impardonable, giuing precious truth, for base leasings. One more there

is

that tell vntruths, and yet are preſerued from lying, by the ædequation betweene their tongue and heart, theſe are onely hurtfull to the crẽdulous, ſuffering in themſelues no other then the imputation of raſhe ignorance. For all my diſallowance of flatterie, I am not ſo nice, that (if I had any thing about me worthe the praiſing) I would not be content to haue it allowed, I to my face allowed. I would be content, euen my ſelfe I thinke might ſpeake it without oſtentation, for truthe is truthe, in ſpight of cuſtomes hart. But I am not furniſhed with a ſtrength able to ouercome this receiued opinion, and for mine owne parte I like it well, and ſo doe more; for our weakeneſſe is concealed, becauſe the diſcouerie of a mans owne vertue is called arrogancie.

FINIS.